

A 2
Penitent Old Disciple

VINDICATED

FROM

The Impudent Clamours

OF

Thomas Camm,

In a Book by Him Entituled,

An Old Apostate Expos'd.

Wherein, for their Necessary Conviction,
the virulent Lying, Forgery, deep Hy-
pocrisie, and Self-contradiction of some
Quakers, is further laid open by

HENRY WINDER.

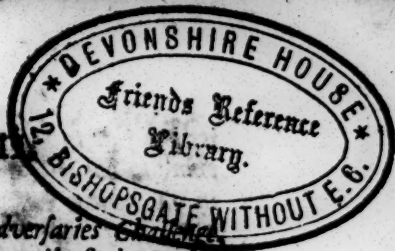
With the Publisher's Self-Defence.

Gal. iv. 16. *Am I become your Enemy be-
cause I tell you the Truth?*

London, Printed for W. Newton, over-against the
Pump in Little Britain. 1699.

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A Præmonition



Reader,

These Papers visit thee, long after the Adversaries Challenge, yet no fault of Henry Winder's, as thou wilt find. He sent them to me in Octob. 98. and I think it not worth while to relate what hindred me many months to peruse them, nor what stopp'd them since I deliver'd them to the Press. I am so little fond of meddling with unreasonable Men, that if H. W. had not suffer'd great wrong, I could wish him to give such Scolds the last word without any more ado; for that they will have; and let them glory in it, since 'tis all the Victory they can have. Deploable is Mens Case who hold fast Deceit, and treat their calmest Opposers as if designed to vex and tire them by disingenuous Tergrversation and Clamour. Solomon counsels, Not to speak in the Ears of a Fool, Prov. 23. 9. i. e. a Scornor, who resolves never to admit Conviction, upon whatever Evidence: If also he deals in wrath, the Wise Man calls him proud and haughty Scornor, Prov. 21. 24. If a Quaker will do all this in his pretended meekness, his perverting of Names will not alter the nature of things: Darkness is not Light, whatever they call it; and Natural Light doth not become Supernatural by their boasting it to be so: And to them that will be so contentious, what can we say, but with St. Paul, We have no such Custom, nor the Churches of Christ. Yet I find, Christ often renewed his Debates with untractable Jews, and the Holy Ghost has frequently given such Counsel as that in Ezek. 2. 2 to 7. which I think warrants this Rejoinder in Defence of the Truth declared in H. W.'s Narrative, which all the Quakers can never shake while Westminster-Hall stands. But answer'd it must be however; and if a Quaker lifts his massie Pen against a Book, the whole Herd say, 'tis irresistably confuted, tho' not a word is said to the purpose: Our Books and Authors thenceforth are judged by their Spirit, that is, Outlaw'd, and to be heard no more. If out of their own Books we offer to convict them of any Heresie or Impiety, of late since they are trimming to deceiv'g the simple, they tell us, They deny this and that Author. This is Christopher Atkinson's Fate now, tho' we had not such a word, till the Norfolk Clergy would prove their Charge of Blasphemy out of his and such like Books: Nor yet will they learn of the Papists to give us an Index Expurgatorius. But of all People the Quakers should not have offered at this Sham, to bring so famously known what Hands all their Books pass through, and W. Pen having but Five Years ago so loudly told the World of their Order, Government, and Exact Intelligence of all their own Affairs throughout the Quaker-World, preserved by their Classis and Synodical Meetings. The Books they send out with such Allowance,

its but fair to reckon, do contain their very Sense: But let no Man think to put a Quaker to the Blush. There is indeed one D. S. who in 94. writes against Francis Bugg, and freely confesses Bugg's Charge of Blasphemy, and other Impieties, to be just and true, and that the the Authors (as namely G. Fox himself, and George Keith, then a Quaker) ought to repent and be humbled. I know not who is this D. S. nor how they like his Doctrine. Were the Quakers Candid as he, I should rejoice in that Proof, that they are not utterly left to strong Delusions. But, alas! I know not a Second to this Penitent. It's true, B. C. like an Author is G, gives us his word that H. W.'s Accusers were whimsical and mad; and that the Quakers detest their mad Spirit. But H. W. could never see one mark of Dislike the Quakers put upon them before; tho' we know very well what ensued, when Keith and others fell under their Censure. H. W. and his Publisher they have judged, and delivered to Satan, but the mad Prophetesses were never expelled the Herd. The same Assurance he gives us, that All the Quakers highly esteem the Holy Scriptures. Would to God he could make his words good. A Cloud of their Witnesses have reviled them, and the more modest cry with Isaac Pennington, p. 13. of his Naked Truth, that some may be visited by the Spirit, become sensible of the Spirit, and receive the Spirit, who never heard of the Scriptures. Such of them as know not the present depths of Satan, this day treat that blessed Book with equal Neglect and Scorn as Primitive Quakers did; being the True Spawn of Socinians, as Mr. Edwards observes, p. 223. of his Socinian Creed. When they turn these slippery Compliments into evident Practices, and exalt the Word of God to its Throne, as the Supreme Judge, and only Rule of Faith and Manners, I am ready as any to deem them Penitents, and then Christians too. But till then, I must reckon them with the Infallible Gamesters of Trent, who finding they could not reform without taking Shame to themselves, and moving Old Foundations, therefore fell upon crafty Devices to make the Credulous think them reform'd, when 'twas least in their Counsels. I am sorry the Unfairness of their Writers obliges me to say this. Private Persons among them excuse their notorious Changes by saying, that now they have more light than the old, morose Quakers: Would to God, this might appear by their returning to Christ in his House and Ordinances. It's no Light, unless it leads them back into the good old way, Jer. 6. 16. then they'll give H. W. Thanks for his honest Narrative and Vindication. But till then, I know very well they'll say, The black Spirit rules me; because I count him an Old Disciple whom T. C. pronounces a Vile Apostate.

A Penitent Old Disciple Vindicated, &c.

Since T. C. will give me this needless Trouble, I must begin with him where he ends with me, complaining that my Title Page said, *The Quakers prosecuted us as Murderers at the Publick Assizes*. This he fears may make some think, they legally Arraigned us at the Bar. Which was not so. Alas, what did the harmless Lambs do, but oblige Justice Layton to engage for my Appearance, and get me before the Judge at Carlisle, where they delivered a Paper to the Judge, and bid us fear God, &c. Was this a Legal Prosecution? No, Thomas; nor Evangelical: Nor did I say it was; but was it not worse? i.e. *Malicious and Illegal*. My Narrative fully declared what it was; so that his Fear is vain, that I would deceive my Readers. But malicious I may call it; for the Women having no Evidence, petitioned the Judge against me, who never gave them any Provocation; and there we were waiting all the time of the Yearly Assize: My three Accusers were admitted two days within the Bar, expecting (as they had said) the murdered Child should appear against me; for all the Court knew their business. At last, when the Judge had done, and no Child appear'd, the Women gravely descended out of the Hall; and who could help it? Thanks be to God, who restrains the malicious lying Devil, else we might have had sad work. Reader, I must send thee back for the Story to my Narrative. Now T. C. says he pretends not to answer it all, but to undeceive such as believed my false Reports; and says, *He'll not justify the three Women in any thing wherein they mis'd the Line of Truth*: But sure, Persons so inspired, and following Divine Revelation, cannot miss that Line, or their way, which these Women notoriously mis'd: We shall hereafter see, how after some juggling Concessions of their Erring, he scarce finds what he dares condemn in them. What I have related concerning them he attributes to *Malice in my Heart*. But the Quakers, my bitter Enemies, I love as a Man should love his Enemies, and have no Malice to any Man living: they did their worst to me, sparing my Life, which also they struck at; and threaten still: yet I'll do them no hurt, but good,

if in my power. Next, he challenges me to *do quickly what more I have to do against them*. If he is in haste, let him stay; I thank God I am not under his Command. A Year after the Date of his Book, *May 20. 1697*. 'twas kept so close amongst Friends, that on *May 20. 1698*. I had heard but of one in all *Cumberland*, and yet I must answer quickly: And indeed I did so, supposing that my Publisher had seen it sooner; but I find in *October, 1698*. he had not once heard of it, nor saw it in some Months after, nor was then at leisure to mind such stuff. He indeed put the Title to my Book, pointing to that dangerous Spirit that acted the three Quakers under pretence of Divine Revelation; which Title upon serious Thoughts, I judge was fit enough. Now the three Women were right Quakers, as shall appear; and *T. C.* says, *p. 19. All the Quakers are in Unity, acted by one Spirit*: It the Consequence pinch him, let him thank his own Logick. So I find the Women speak Lies and Blasphemies, and he from the same Spirit vindicates them. I offer'd Three sincere Reasons why I Printed no sooner. These my Masterly Correcter judges *Idle, Fallacious, and Impertinent*, as if he saw my Heart; and he suggests three more. 1. *That my Heart was not hard enough till now*. I bless God, 'twas never so hard as when among Quakers. 2. *That I presumed Time had buried my old Faults*. No, not such a Thought: I knew I took the High-way to prevent that. 3. *Was I not overruled by others?* No, not a jot further than their Reasons convinced me, that it was a necessary Service, and then seasonable; so that in Faithfulness to God's Honour, I durst no longer defer it. Now when I saw it necessary to publish the Usage I had from my old Friends the Quakers, and to uncover their gross Delusions, merely for common Good, (which themselves in 23 Years would not do) I kept so close to Truth in all I related, as to leave no footing for reasonable Opposition: Yet considering the Imperious Fury of this People against all that ever opposed them, I had cause to expect the like, but not that the Body of Quakers would be so concerned for those I accused of notorious Falshoods and Blasphemies acted before hundreds of Witnesses: Surely, thought I, none can have the Impudence to contradict so evident Truth, nor excuse their Practices. But now I find, that instead of rebuking the Offenders, the Quakers espouse their Quarrel, in a scandalous Answer to my Narrative, Entituled, *An Old Apostate exposed*, by *Tho. Camm*, who pretends to know me, tho I remember not him. My Book

was not for their Tooth, so it *must be answer'd* whether it can or no; and I in Justice to God, his Truth, and my self must defend it: The Answer, aims wholly to advance his own Party, which he calls *God's Holy Church*, p. 31. My Reply shall be sincere and short, as becomes my Age and Christian Profession, and expecting shortly to put off this Tabernacle, and come to Judgment. In my Narrative I did two things, 1. Plainly related Matter of Fact. 2. Argued thence against a pernicious Principle that naturally led to wicked Practices.

My Adversary aims to save that Principle, and to this end, I. He labours to weaken my Evidence of the Fact by alledging, 1. That I am an Apostate. 2. An Unclean Person. 3. Self-condemn'd under my own Hand. II. If my Narrative were true, he says, it affects not the Quakers, since they disown'd the Persons I accuse. This is, in short: Now I'll answer him first to these two Heads. Then to other passages.

I. His Title Proclaims, I am an *Old Apostate*, which he often repeats. I am now old, and he would make me possess the Iniquities of my Youth, so to bring my Gray Hairs with Sorrow to the Grave: But *rejoice not against me, oh my Enemy: when I fall, I shall arise*. Am I such an Apostate as *Julian*, from Christianity? A certain Churchman calls *G. Keith* Apostate, since he expos'd the *Foxonian* Quakers Errors, in his *Exalt Narrative*. A pure Son of the Church, so so welcome a Convert home. Such Apostate am I as *Luther*, *Calvin*, &c. who left Popery to restore Primitive Religion: They must come out of Idolatrous *Babylon*, leave a false Church to set up a True. The Apostles left Judaism, and others left Pagan Irreligion, to embrace the Truth, for which the Jews and Heathens would nick-name them, as *C.* calls me. 'Twas *Quakerism*, I left, not *True Christianity* which I constantly own as 'tis taught in Scripture. Then let them tell me as *S. Jennings* told *G. Keith*; *The question is not, who is best Christian, but who is best Quaker*. *G.K.'s Further Discovery*, p. 10. Be it so then, and let all observe it, a Man may be a True Quaker, and no Christian; and so may be Apostate from Quakerism when he turns Christian, that is, To seek the knowledge of Christ Crucify'd, and Communion with him by means of Christ's own Ordinances: The Faith I profess comes by hearing the everlasting Gospel preached, *Rom. 10. 10.* which I do not hear. But it's a known Principle of Quakerism, that the great Teacher is the *Light within every Man*, which they would support by that perverted Text, *John. 1. 9.* True it is, no Creature

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Creature has any Light of Nature or Reason but from the Eternal Word, the Son of God as he is Creator : nor has any Christian Saving Light, but from Christ as Redeemer ; But if the former common Light were enough to make Christians, what need of the Gospel-Revelation ? Quakerism at the bottom is but Deism, and their Pretences to Christian Doctrine are false, else I who profess True Christianity, could not by them be counted an Apostate. What Article of Christian Truth, or which of Christ's Ordinances have I forsaken ? But says *T. C.* *I appear against the Truth and an Innocent People,* I appear'd only against my bloody Accusers, and their Diabolical Revelations. Are these his Innocents ? And this his Truth ?

2. His Zeal is busied to tell all that know not, in a very slanderous, abusive manner, that my Wife was pregnant before our Marriage. So that I am an *Unclean Person*, and that for this the Quakers disown'd us ; and that therefore it can not be that Jesus Christ chose me to do him any Service. Now, 1. As to that great Iniquity I never deny'd, nor excused it, but freely confessed it the very first time I was told of it, which was but one Day before our Marriage. This Sin has oft and justly cast me low before the Lord, and will *T. C.* forbid me to mourn and pray as *David*. in a like case, *Psal.* 51. 9. *Oh Lord, blot out my Iniquity.* *Psal.* *71. 9, 10, 11, 12, 18. *Cast me not off in my Old Age, for my Enemies take Counsel against me, &c.* But stay, Friends ; if I am bad, does that make you any better ? And were not my Wife and I both approved Quakers then ? Nor did you cast us out at last, but we left you. I know, you can overlook some sin among your selves, and might in Charity think our Fault was but once. In all other respects I dare humbly say, we were unreprouable as the best of you : But alas, an ill turn is soon done, if one is not upon his Watch, as this was. In this Confession I am more full and particular than perhaps I am required, having in Scripture many great Precedents of sincere acknowledging Sin only in general, *Rom.* 7. 14, 2 *Cor.* 12. 7, 8. But when I willingly bear my Blame and Shame, and say heartily with *St. Paul*, *I am chief of Sinners*, God will not upbraid me, tho' Quakers do, *Ezek.* 18. 21, 22, 1 *John* 1. 9, 10. Let these sinless unerring Quakers, if they dare, make that profane use of what I say, as the did of *Tho. Crisp's* like Acknowledgment, viz. That they represent him as bad as possible, they could do him wrong, since, by his own Confession, he is Chief of Sinners.

See Quaker

See, Preface to his *Just and Lawful Tryal* : Let perfect Quakers boast ; it becomes not me ; nor any true Christian. Famous Saints in Scripture had their Falls, which God sanctify'd to be occasions of their greater Humility afterwards, and of closer dependance on his precious Grace, as I trust mine has proved to me. I must add, That I look upon my falling into that Temptation as a just Judgment on me for not obeying my Convictions of Duty to walk in all Christ's Scripture-Ordinances, which Quakers notoriously slight ; but there only could I find rest and comfort from my Lord Jesus Christ ; not continuing in Sin, as *T. C.* vilely surmises, but bringing forth fruits meet for repentance, and washing my self by Faith in the Blood of Jesus, which alone cleanseth penitent Souls from guilt, 1 *John* 1. 7. ----- 2. 1, 2.

2. He, falsely says, *For this the Quakers deny'd or disown'd us ; and now they can well spare me till I be a cleaner Man, and leave lying*, p. 19. Does he not yet find that we can as well spare Quakers Company, till they be most honest, clean and true ? In 35 years past I never desir'd admission among them ; no body forbid us to come, if we had any mind : and long after this Fall, very eminent Speakers came and lodg'd at my House, earnestly soliciting our return to them : we would not : Then says *T. C.* That in 1674. *for this Sin they deny'd us*, p. 6, 10. Now this was after the Women accused us of Murther, and 10 years after our fault : yea, after those pretended penitent Confessions to them which I am to speak of by and by. I confess we deserv'd Censure when our Crime was known (which was before our Marriage) till we had made Christian Satisfaction. But I defy him to show that the Quakers, of whom we then were, did any such thing by us. If any say, *They knew not our guilt* : Then either, 1. Where is their peculiar Spirit of Discerning ? Or, 2. Since my own Lips confess'd it to *M. Bradley*, where is their peculiar Sanctity, who in 10 years time said not one word against us ? In short, they never deny'd us till long after we had deny'd them ; nor ever told us they deny'd us, till now in Print : Nor was it then, as he says, for the aforesaid Scandal, but upon the three Womens Revelations ; when I had been about Nine years of another Communion : which, as *T. C.* says elsewhere, should have dealt with me for the imputed Murther. If so, what had the Quakers to do, to deny me then ? Next, I require him to tell, *Who were the Friends that denyed us ?* Be who they will, *T. C.* says, *they are of the Body which is Unity* : Now I know of no Quaker that deny'd us but our three propheticall Accusers,

and we shall shortly hear him say, the *Quakers deny'd them too*. Is this it? Then, 1. 'Twas for the pretended Murder; they never once nam'd our other Sin. 2. Then these three Women were reputed Friends still, and their Revelations Judg'd true, and approved by the rest of the Body, by Vertue of the aforesaid boasted Unity: Let him reconcile this to his other Lye, that they disown'd the Women from the first: His Zeal makes him talk any thing at a venture to salve Quakers Credit, tho' unawares he blots and wounds them twice as much.

Its now above 35 years since he or any man can accuse me of any gross practice, which I speak to the Glory of Gods upholding, Free Grace: But *T. C.* says, I am not yet clean enough for their Company: No, nor ever shall, if his throwing Dirt could defile me; I desire ever to see my Sin exceeding Sinful, and so to leave and loath it all, and so to be found only in Christ's Righteousness by Faith, *Phil. 3. 9.* and to be Sanctify'd throughout by his Spirit; and then I walking in all good Conscience, the worst that Quakers can do, shall not hurt me long. The Lamb of God that takes away the Sin of the World invites the weary and heavy laden to him; thankfully I come at his Call: if *T. C.* will not let me be so cleansed, let him chuse. Since I must be clean ere I come to them, it seems there's no cleansing there. The man owns more truth than he meant to do: Effectual cleansing is where Christ dispenseth his Grace thro' his Scripture-appointments: and I know by experience, one may be cleaner at a greater distance from Quakers, for all their pretence to Purity. He calls me, *Fleshly-minded man*, that must have more liberty to my Lusts; the Quakers way is too strait for me. Now, God be gracious to me a Sinner; but for Liberty, what more can one desire, than to leave every one to do what his own private Light within allows him? I am sure, do what I would among Quakers, I never met with one Reproof among them; and that if I was fleshly-minded, that proves not, that I was no Quaker; nor that *T. C.* is not as fleshly-minded as I was: What, do not the pure Quakers love Flesh? What, not Womans Flesh? Yes, as much as any in the World, whereof I could give many Instances in their Famous Preachers now living, yea, and make some merry (were I so dispos'd) with the Example I had among Quakers which did me much hurt: but that needless in this Age: Others have mention'd some such, and *T. C.* would call it Malice in me, tho' I love not to render Evil for Evil. This only I will note, That that must be Spirit

tual in Quakers, wick is *Fleshly* in me : But since *T. C.* says, all the Quakers are in Unity of Heart and Spirit, if I prove one Quaker *Fleshly-minded*, he must grant me they are all so. 3. For this Fault he denies me leave to say, *That Jesus Christ chose me to a special piece of Service.* For so my Narrative said. That I thought it a Dignity far surpassing my Desert, that God should chuse me his Instrument to fight this battle : But that when I considered, what sort of Persons our Saviour chose for his great Apostles, &c. Thus did I object my own unworthiness : And thus I answered my objection : Is it not manifest, Christ chose not Great, Learned Men to be his Apostles ? For he could produce great effects by mean instruments as I was. Now what cause is here for *T. C.*'s Scoff, *Oh impudent Man ! Would he be taken for God's chosen Instrument ? Our Saviour chose no Whoremongers, &c.* No, their Greatness stood in their Holiness, and the God that chose him is the God of this World, who has such Instruments to battle with the Lamb and his followers. Thus would the venomous Man smite me with the Tongue, as *Jer. 18. 18.* But, 1. To discover Error and Imposture is a service to Christ ; and is it become a Crime for a Christian to humbly confess his Unworthiness to be employ'd in the Lord's Service ? And who could so well do this of detecting my Accusers Impostures as my self, that most certainly, experimentally knew it ? They said, Jesus Christ reveal'd to them a thing which I most assuredly knew (and could appeal to him) was false : No Mortal could infalibly know the falshood of that Charge, but we the Persons accused : Hence in this respect, none so fit to fight this particular battle as we ; wherein, having a clear Conscience, we never wanted Strength, nor a God of Truth to support us. And since 'twas not without his Providence (*Job 23. 13.*) that this extraordinary Exercise befell us, to be traduced by certain Prophecies, whereof not on single word ever came to pass, what Impudence was it for me to say, God chose me to this Conflict ? How else came it to pass ? If God bid *Shimei* curse *David*, he chose *David* to bear that Curse. 2 *Sam. 16. 10, 11, 12.*

2. Observe that my false Accusers, with whom alone was my battle (unless *T. C.* will say, that all the Quakers were on their side) he calls, *Followers of the Lamb.* No wonder then that the Quakers do not disown them ; the Spirit that spake in them was that with which the Quakers are in Unity. 3. Did Christ never choose Adulterers ? I suppose so ; but how knows *T. C.* that none of the 12 were such before ? Some at least were Publicans, and those were no small Sin-

ners. He used no She-Apostles, as Quakers do in their Meetings and Messages to this day: But for all that, he chose such as *Magdalen* into his Church, an Unclean Person, and out of whom it seems he cast seven Unclean Spirits; as *Luke 7. 37, 47.* ----- *8. 2.* and he came, as he expressly says, *not to call the righteous, but sinners to repentance, Luk. 5. 32.* That is, to make eminent Saints of eminent Sinners, as *Paul* was: All his Apostles were Sinners before he call'd them: Now since *T. C.* can tell, they were no Adulterers, one would think it was reveal'd to his Confidence, what were their Sins. Let him tell us if he can, else I cannot take his word, that they were no Adulterers. 4. But whatever they were, its certain some chosen *Corinthians* were *Idolaters, Adulterers, Fornicators, 1 Cor. 6. 9, 11.* that is, before he effectually call'd them: For then they were *washed, sanctify'd, justify'd in the Name of the Lord Jesus, and by the Spirit of our God,* and so made meet to inherit the Kingdom of God: And what *St. Paul* the Apostle says of himself, may be seen in *1 Tim. 1. 13. Tit. 3. 3.* for which he judg'd that he was *not worthy to be call'd an Apostle. 1 Cor. 15. 9.* but Free Grace superabounded to him. And will *T. C.* forbid the Sovereign Lord to extend his rich Grace to pardon and heal me? 5. The Apostles were great in Holiness, but not before Christ call'd them: was that the reason why Christ chose them? See, rash Man, see and read, *Rom. 3. 9, 10.* ----- *6. 17, 19.* ----- *7. 14, 15, 17. Ephes. 2. 3, 4, 5. Tit. 3. 4, 5, 6.* Holy Apostles thought it not unworthy of Christians to confess their Sins, *1 John 1. 8, 9, 10.* But my Accusers are more like the self-justifying Pharisee, whom God justified not.

Thus have I answer'd his Second Clamour once for all; which, whatever Truth was in it, is yet nothing to his purpose: For if I did fall into one Sin, am I therefore a Murderer? Or is it ever the less true, that the three Quakers accused me of Murder? If my Evidence were sullied by a Personal Fault, my Narrative stands upon other Evidence that's above his Controll: But it's no wonder if *T. C.* could not see that, who so gravely recites the Testimony of *J. N.* in my Narrative, as if it had been *Dr. Gilpin's.* See him, p. 26. briskly charging the *Dr.* for this, to be *beset with Prejudice and Enmity.*

Here I think fit to note what he further says of my former Wife, to requite him for what he says of my Publisher; *Report, and we will report it. I said, they accused me of other Murders; from which he gathers, p. 14. that this may*

may be my first Wife who dy'd suddenly. Come, *Thomas*, make Proof of this Report; for thy Word is of little worth; and 'twill never be proved, unless by Quakerly Revelation. By the good Providence of God, two Women are yet alive who attended my Wife all her last Sicknes Night and Day, and can testify she lay very sick three full Weeks that time before her Change: Is that a sudden Death? He reflects also on what I said of the occasion of *Mary Dawson's* Fury against me. Now in mentioning that, I meant to take off some Blame from the Quakers Principle, and cast it on a Natural Passion: This I now see cannot be done. However *T. C.* wretchedly perverts my Intent. And whereas he insinuates, that I charge my Accusers Faults on all the Quakers; it's false, I never did so, whatever Cause I had. The wild Principle that misled my Accusers, I blame in all the rest; but I know among them some more harmless Creatures: But those that solicited my return to them, and fail'd therein, their seeming love did most apparently turn into malice against me, like *Mary Dawson's*: I was aware what might ensue from what I said of her: *T. C.* says, p. 14. *It looks like a gross Lie*, and that she must be worse than mad if it were so: How can I help that? *B. C.* scruples not to say they were mad, and so does *T. C.* too sometimes; wherefore here he might spare all his Eloquent Argument, and if it were not true that I said of *Mary Dawson*, she is yet alive to confute me: but she knows 'tis true, and that I could have said much more in that case, to her dishonour: why then is *T. C.* so careful, by all Arts, to prove every Quaker innocent, so he can but load me? I know, by sad Experience, how carnal are the Quakers; and whereas I was so too, he shou'd not so insult me; for the *Galatians* at best, despised not *Paul's* Temptation in Flesh, *Gal. 4. 17.* *Let him that stands, take heed lest he fall.*

3. Next, his great Cry against my Testimony is, That my Wife and I have under our Hands, confessed the very things that the Women accuse us of: and this he harps upon, over and over: here is *Goliath's* main strength, and here I'll encounter him fairly. It surpriz'd me at first to hear him say, p. 5, 6. he had two such large Confessions of ours to show, which I certainly knew must be horrid Forgery, since during all our Combat I heard not a word of this: but I soon found out the Riddle. My Narrative relates how they urg'd us to confess (not the aforesaid crime, but) that the three Women were true Prophetesses, and that their Revelations were
from

from Jesus Christ; and so to come back again to the Quakers. Now my Wife being bred up with them from her Childhood, and having Intimate Converse with her Sisters still, retain'd as yet a hankering Desire after them: And while she was not fully convinc'd of that Error, *M. Bradley* (much as the old Serpent attack'd *Eve*) assaulted her alone, perswading her, after promises of Peace that she must write two or three words, as is hereafter related by my Wife herself.

Ann Winder's Testimony concerning some Contents in T. Camm's Book.

I Having considered that Scandalous Answer to my Husband's Narrative, footed mostly on somewhat pretended to be said or done by me; since the Lord of his mercy has spared me till now, I do in Duty declare the truth as follows, that the blame and shame may lie where it is due--- Four men came to our door since our Narrative came out, to whom *T. C.* says I confessed, that at the Search on Sparkhead-moor I cry'd out. And concludes thence, that my Confidence or my Innocence fail'd me. Their question was, *Didst not thou cry out, Now I see, you seek my Life?* Yes, I did say so; not that I had any Guilt as to the Child they digg'd for, but because then it more plainly appear'd, nothing but our Lives would satisfy the three Women. My answers to them about the reason of putting forth our Book, and about my Relations looking my Breasts, he slanderously misreports; forging my Words into any form to serve their wicked purposes, as if no Eye saw them: But they love lying, more than to speak righteously, as *Psal. 52. 4.* Wherefore I appeal to the All-seeing Judge, and Summon you before his Tribunal to prove your Charges; and mean while I pray, as *Psal. 27. 12.* As to the Fact the three Women accuse me of, I do solemnly protest and testify, as in the Presence of God, that the first Child that ever was created in me was to my Husband, *H. W.* and was born several weeks after we were lawfully marry'd, which Child dying at 16 Weeks old, was bury'd at *Graistock* in the Parish Church-yard: After this we had 5 Children in 9 years, before the Quakers came with their pretended Revelations; and all that time I never came at one of their Meetings, and my Husband went another way; and tho' I was familiar with them, I heard not a Syllable of their Charge

Charge till 1674. Then came *Margret Bradley* with her Hel-
lish Revelations : and after her, my Sister *Mary* ; to whom
we carry'd it as our Narrative relates. It perplex'd me, that
my Sister, whom I loved (and her Quakerism too, tho'
concealed from my Husband) should serve me thus ; and
notwithstanding her Innocence, I feared we should not
have courage to oppose them in a business that would expose
them and us to publick Scorn : therefore I sought peace with
them : and they finding my affections to their way, *Margret
Bradley* watch'd a time to visit me when my Husband was a-
broad ; as she came up the house, she cry'd all along, *Peace,
peace to this house, &c. I have now nothing from the Lord but a Co-
venant of Peace to proclaim, that ye are Children of the Lord Ele&t.
Only you must write 2 or 3 lines to clear Friends, and that the Truth
suffer not. And I'll take the trouble off thee ; you shall only write,
and I'll give it thee in ; and all shall be sealed up between us, and
never disclosed to the world.* To this I made all the excuses I
could, but she would have it so ; and at last, in hope of
their favour, I wrote what she gave me in, somewhat like
to what is contained in the beginning of this their Printed
Paper ; but not half so much : so there must be Forgery in it,
since *T. C.* says, there is much more of it : Whatever it was,
my Husband knew nothing of it ; *M. B.* put it in her Pocket,
and I heard no more of it. Now whereas *T. C.* says, *We
wrote and gave under our hands 2 Papers, and that both were
read to, and own'd by us, or one of us, before the 4 Men, p. 6.*
They are 4 to one, and I having no witness ; they may say
what they list : but I dare appeal to the Light in themselves,
if any be left there, that they vilely bely me. They had
indeed 2 Papers, one covering the other ; of the one I never
heard one word, nor do I know that there was a word, in
it : of the other they read me only a little, about general
Confessions of sin, which we were always forward to : And
I at that time might be like not to stick at what is said of
Quakerism, and of *M. Bradley*, if offer'd to me on such Con-
ditions as she did urge : but of the Fact, and other things
they put in, I never heard one word : they, in their Consci-
ences know they wrong me. What I writ, I cannot per-
fectly remember so long since ; but whereas he says, I own'd
these two Papers to be my own Hand, that's a gross Lie, next
to impossible, unless I were still bewitched by them : for he
that read was on Horseback all the while, and held the Pa-
pers close to his Breast, fearing, perhaps, I should catch
at them. Now I was at three or four yards distance ; and had

I been ever so neer, my sight is such, that for 12 years past, I cannot see any such thing without Spectacles, which then I had not. How then could I own that to be my Hand, great part of which I neither saw, nor heard? But as I said, whatever it was, my Husband knew nothing of it, nor did I do it freely, but for the Reasons abovesaid; nor was it really mine, but rather hers who dictated to me what I should confess or declare. Yet truly I at that time was inclined to say and do what my Husband would not; even to return to the Quakers, which I thought was all they aim'd at, by fair or foul means. I often wish'd to be among them, if my Husband would: Nor did I blame the Quakers Way or Judgment for our falling into Sin: Nay, their first dreadful Revelations I look'd on as a Summons to go back to them, so unstable was I as yet. But when they came again and again, pretending Messages from Jesus Christ, which we infallibly knew were false, and from the Devil, I concluded that God sent them not; yet never thought they wished us harm, but that M. B. was put upon this by my Sister, she judging her whose Name was then up, to be the likeliest Instrument to reduce us. I wondred indeed what the Event would be, knowing both their great Wickedness in charging us falsely, and their Blasphemy in Fathering their Lies upon Jesus Christ. But I was not able to see through this dark Cloud, being almost bereft of my Reason, partly through Terror upon me, partly through fear of losing my Husband's Love, and therewith all the Comforts of Life, since these his Enemies were my nearest Relations; and partly through Sorrow, that my own Sister should be so deluded: I was even amazed, that God should permit any to charge us so injuriously, yet still having Charity for them, and being unable in this Confusion to oppose them, I was willing to purchase their Peace at any rate. But alas! all this while I was mistaken in them; for when I had accepted their Terms of Peace, shortly they came thundering again with their 40 Days Prophecy, and then with another, *That my Husband would kill me, and be hanged for it*: Then, and never till then, I fully understood them, and that we had to do with Enemies, whom I took for Friends. So strange was their dealing with us, none but the Experienced know what Absurdities Quakers can digest. Now to think what I had done to gain their Peace, made it lighter to bear their foulest Charges, and all the Trouble they put us to in dancing after them, than 'twas to bear their Frown before; the Lord seasonably helping

helping the Oppressed. My Husband's Case now differed from mine; his Acquaintance with them was much worn off, and being pleas'd with other Fellowship, was not so easily bewitch'd with their Flatteries; but I bless God I also am now deliver'd out of their Snare, who was so often traspas'd by them, and being in Distress of Mind, and of a timorous Nature, had stoop'd to any Terms of Peace.

As to other Matters which T. G. reports of me, this was the truth; I thought the Four Quakers aforesaid, came to me only to hear the truth from me, in which also they pretended great Satisfaction. They asked me, 1. How much we own'd of the Book? *Ans.* So much as goes under our Name. 2. Why we did it? *Ans.* Out of Duty to God, and because several desired us. 3. Why we did it not sooner? *Ans.* Mr. Gilpin had some account of Passages long since, as appears in Print; but we delay'd, in hopes our Accusers would see their Error, which since they did not, it was needful to expose it. Then I ask'd them, are you yet convinc'd of their Error, or going to vindicate their Cause? *Ans.* Not we, we disown them. I replied, Mark Walker has took up the Plea in a long Letter to my Son H. W. wherein he endeavours to justify them, and to prove us guilty. *Ans.* We disown him too. I replied, why? for what? for I never heard ill of him. R. Arkeson answered, Well, the Door is open, he may go in and out as others do, but we own not him, nor ever own'd those Women after they went from your Door with it, (i. e.) that Accusation of us, I think) where they should have left it. Mark that. Nay Richard, said I, how can I believe that? for being in Penrith the Tuesday after that Assize, when the Spirit was to appear, I saw thee and several others standing with the Three Women at James Collison's Shop Door; then and there came I to you and said, what think you now of your Revelations? And thou Richard in vindication of them didst then answer me, the secret of the Lord is revealed to them that fear him; to which he answered me now, what then? that's Scripture. *Ans.* True, but misapplied then, if thou didst not own them, that being long, long after the Women went from our Door with that Charge. Moreover, Richard, at the same time and place, a By-stander that heard me, said to thee, Hearst thou Richard what she says? Richard answered not a Word: Then that By-stander said, I have receiv'd more Satisfaction since I came to this Door, than by all I heard before. Passing from this Talk, Richard began to talk about Confession of Sins: I replied, we have freely confessed the Sin
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that really was, both to *Quakers* and others ; and all but you are satisfied of our sincere Repentance. Nay, I wrote so much to please them. This drew out the abovesaid Papers, from which they began to read some General Confession. I never deny'd that I had done some such thing, not thinking (as now appears) that they came to enslave me : And now I call God to witness, that were I drawing my last Breath, all this is the very Truth, which I freely order to be published, hoping Time and Experience will effectually discover the Workings of that wicked Spirit, and recover the Deceived, by discovering the Deceivers. Which is the Prayer of her that wisheth well to all true Christians.

Anne Winder.

By this time the Impartial see, that if they had an Hundred such Confessions as these, they are no Proof against me ; and let this one thing be noted, *R. Atkinson* tells my Wife, *the three Women were to have left their Charge at our Door, not prosecuting us further : this will serve us by and by to interpret T. C.'s disowning the Women : What is it they disown ? the unsuccessful Prosecution, not the crediting such Impostures as Christ's Revelations, nor their accusing us thereon. Note also the abovesaid Passage about Mark Walker ; because T. C. says, p. 22. I made other Confessions which he inclines not to publish, unless I minister just occasion. Mark wrote to my Son, that I made some Confession to his Father ; my Son demanded Proof of that Charge, but Mark lived not to make it good. This is the Zealot whom R. A. disowns above, and now T. C. is so kind, that he'll not publish more, &c. To which I say in short, do his worst, I desire and expect none of his mercy. Were I to imitate G. Whitehead, *Christ's Lambs defended*, p. 33. I might glory in Mark's Death, as George did in *Jen. Ives's* ; but it becomes me to be modest in such things ; so I only say, God doth see, and can punish. For the same Reason I wholly forbear to mention what befel *zealous John Walker*, soon after my Narrative came out. But being now upon the noised Confessions on which their Answer mostly bears, I must inform my Reader, that when my Wife saw them so pleaded, she much desired to speak with some of the *Quakers*, thinking that surely they would not have the Face to affirm to her what they printed as ours ; and desired the afore said *R. Atkinson*, being a Chieftain among them, to get the other Three, or any of them, to meet her and Two or Three more, to discourse things soberly ; he refused.*

we requested it again and again. He deny'd us. Then we pray'd him to get us a sight of these Confessions: He said, *He could not, for Tho. Camm had them, but he would try*; I waited for that Sight, but they never came. Then because *T. C.* offers, *Pag. 9.* to show them to any that desire them (which once indeed he could not avoid, without spoiling all his Game) I sent Three Men to see them at his House, who writ me their Answer as follows.

Sir, According to your desire we went to Camsgill, Sept. 2d, 1698, to demand of T. C. a sight of the Original Confessions he talks of, and inserts in his Answer to your Narrative; happily we met the Man near Home, coming from a Meeting at Kendal, and what Discourse we had, take in this Dialogue with him. Messengers, Sir, are you Author of the Book called An Old Apostate, &c. T. C. I am. Mess. Did you write it first, or was it brought you first. T. C. It was not. Mess. Who inform'd you of that business? T. C. The Four Friends who knew it all. Mess. How did they know it? C. We have A. W's. Confessions, which the Four Friends heard her own were her own Hand. Mess. That's it we are come about; you profer to show the Confessions to any that question them: Did not R. Atkinson send to you for them? C. No. Mess. We question your Sincerity in these Confessions, and therefore are come to see them. C. You shall see them with all my Heart; come to my House at any time, but I must have some to witness it. Mess. We'll go now, we shall have time enough. C. No, it's late. Mess. Yea, but let's go to Night. C. Come then, I am not afraid to show the Confessions. So calling at a Hall near his House as we supposed, to bring Witnesses, he bid us alight, and we should hear them: Mess. No, surely, you will let us see them. C. See them, there's no need of that, I will read them to you, and some of you may look on the Book, and so we will compare them. Mess. Your reading is not our reading; whereas you offer to let any that question them, read them at large. C. It is all one if you hear them read. M. No, that performs not your Promise, nor satisfies us: You may read or say what is not in the Paper, or leave out somewhat that is in it. C. It seems that you question my Honesty. Mess. Yes, else we had not come thus far; therefore let us see the Papers. C. You shall not have them, for you may tear them. Mess. We will not; but if you fear that, keep it still in your own Hand, only let one of us read it. C. You may tear it for all that. Mess. Not one of us shall touch it. C. I know not that

you will regard your Promise. *M.* But if we should tear it, have not you Witnesses enough thereof? We will engage you one of our best Horses, if that will please you. *C.* No. *Mess.* Then farewell; you dare not show the Confession, it is faulty. *C.* No, no, come again, I will go fetch you the Papers. Mean while came up Two Men, as if to daunt us, asking if we had Orders from the Bishop for our Demand. *Mess.* We need none, what we ask is *T. C.*'s own free profer. The same Answer we gave to his Wife, who demanded our Commission, and how we durst come to seek Papers at their House. Then returned *T. C.* with some Papers in his Hand, his Hat briskly cock'd, and his Countenance Martial, having put off some of his Preaching Habit, and his Disguise of Humility. Come, said he, let us compare them. *Mess.* What is this you have here? You pretend to have Two Papers, and here is but one. *C.* It is a true Copy of both. *Mess.* Shew us the Original, we came not to see a Copy. *C.* This is the same with the Original *Verbatim*, and I will shew you nothing else: I assure you this is the very same. *M.* That is no assurance to us, and the Original only will satisfy us. *C.* You are unreasonable Men then, for a true Copy gives as true an Account as any Original can. *Mess.* True, but how do we know this is a true Copy? we are not to believe you in this case. Let us see the Original, then we can tell if this be a true Copy. *C.* I cannot show it now. *Mess.* Why, what have you done with it? *C.* *Cumberland* Friends that lye chiefly under the Scandal, will doubtless keep that to clear themselves. *Mess.* Surely you had it, if *R. Atkinson* say true; but it seems they recalled it, though you denyed that before. *C.* No, indeed, I never had it. *Mess.* How then did you take Copy of it? *C.* I did not take it. *M.* How then can you assure us this is a true Copy, since you never had the Original? *C.* I compared them. *Mess.* How could that be, if you never had the Original. *C.* I saw it once, come let us compare this with the Book. *Mess.* You say you once saw and compared them, yet never had them to compare. Pray who had them that durst not venture them in your Hand? *C.* I saw them when I was over, and I know it is a true Copy; let us read it. *Mess.* To what purpose? for can any Man think that you (for your Credit sake) will show any thing to contradict your own Book? *C.* I offer to be as good as my Word. *Mess.* Nay hold you, your Words plainly imply that you have the Original to show, which alone will satisfy the unprejudiced; here

here is due your single Word that this is a true Copy; if this be all you have to shew us, Goodnight.

T. C. Having told us that the Scandalized Friends in *Cumberland* kept the Originals, we came in our way Home to *May Langhorn*, as most likely to have them; and asked what she knew of the Confessions, &c. *M. L.* I have read them in *T. C.*'s Book. *Mess.* Where were they kept? I had some of the Papers, till of late that *H. W.* put forth his wicked Book, our Friends fetched them from me. *Mess.* You have writ much of late, and given to them. *M. L.* I have writ something; for *H. W.* knows, when we came out of Prison, our Covenant was, never to speak on't again, but to live peaceably; which we did till he broke his Covenant, and rebelled against the Light that enlightens every one that comes into the World, and turned an open Enemy to the principle of Truth, and denied Revelations; whereas it is said, that no Man knows the Father, but the Son, and he to whom the Son reveals him; *we that kept Covenant with God and Man, must testify against such wicked Opposers, &c.* *M.* What think you of the Confessions? *M. L.* They say *A. W.* own'd them, and they prove *Peggy Bradley* a true Prophet. *Mess.* The Printed Confessions say so, but where may one see the the Originals? *M. L.* I have them not, but *T. C.* has. *Mess.* Perhaps he has some Copy. *M. L.* No, but he has the same Paper that my Sister confessed to the Four Friends was her own Hand; for to him it went with the rest of the Papers, and I warrant you he has it yet, if he has not given it away, and he has sufficiently manifested them by it, who would not hearken to the indwelling Voice and Light in their Consciences, but are gone out into the Apostacy. *Mess.* How may one that pretends carefully to follow this Light, know it is not a Delusion? *M. L.* Try the Spirits. *Mess.* How? *M. L.* By the still small Voice within. Thus we left her too, and found not the Confessions. Then because zealous *R. Atkinson*, one of the Four Witnesses had before promised to send to *T. C.* for the Confessions, we went the same Day to him, and asked if he had got them yet. *R. A.* No, it cannot be expected that *T. C.* will part with them, seeing he in his Book professes to shew them, which he cannot do if he send them hither. *Mess.* What then *T. C.* has them yet. *R. A.* Yes indeed, for any thing I know.--- Thus we traced the Confessions from one Quaker to another, and found none but a Copy, which seems to be written since our Narrative, and grounded
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meerly on the Information of *Mary Langhorn*; and it plainly appears they have no other.

This is a true Account of what we met with; in Testimony to which, we set our Hands, *Octob. 1, 1698.*

Thomas Hodgshon.

John Winder.

Henry Winder, Jun.

See now, Reader, and judge between me and this Defender of the *Quakers*. These are the doughty Confessions that he offers to shew, and this is the Credit and Authority of them: You hear what my Wife solemnly avouches concerning them, and then you see how *T. C.* performs his Promise to produce them. Now, may I not fairly infer, the Confessions are spurious and forged? Nor is it a wonder if *Quakers* stick not at this Forgery, who fear not to father their sham Revelations on Jesus Christ. Must they not in all reason bring forth their Original of these Confessions to be fairly judged of by impartial Persons? But this they never can, for from me they never had any, and from my Wife but one, and that not like this which they print. Nay, *Mary Langhorn* her self (from whom must come whatever they had) durst not say they had any of my Wife's Writing, but only, *that the Four Men said she owned her Hand*; which you hear was impossible, when she was never suffered to see it but at such a distance as scarce could any Eye discern a Hand, much less hers that is so dim. And as for me who in 74 had been about Nine Years better taught, and was well pleased and fixed in the way of Scripture Doctrine and Scripture Worship, and so had upon full Conviction so long forsaken their Erroneous way, judge how likely it was that I should deliver any such *Quakerly*, canting Stuff. How fruitless then is my Adversary's labour to charge me with Self-contradiction thus; That in 73, I call *M. Bradley* a Messenger of Satan deluded, &c. and in 74, I confess her a true Prophet, and that her Message against me is true, that is, that I was guilty of the Murder she charged me with. Sorry Man! the Confessions in 74 are gross Lies and Forgeries, unknown to me, so they prove nothing at all against me: And I constantly say, all my Accusers are wretchedly deluded Creatures, and no faithful Servants or Messengers of Jesus Christ to me, as *T. C.* inclines to believe, and would have me own; and so I will own when he can shew me sufficient Cause.

Cause : But till that time, I think he had better have spared his past Labour, which he puts such a Value upon, p. 56. Yet I will tell him, because of what he so spitefully talks, p. 12, 14, of our owning M. B. to be a true Messenger of Jesus Christ, that this must needs be that Message wherein she charged us with Murther, for he finds no other Message inserted in our Book. That that is another of her Messages in our Book, p. 2, and 3, which they call an *Easie one, a Covenant of Peace*, and call us *Children of the Lord Elected, &c.* And to help his Memory and others, I will repeat it too. Say they, *You must bow to us, and confess us to be true Prophets, and pray for the dead Child which you murdered, so you and we shall be united in one; ----- and this shall never be discovered to the World, if you will submit to these easie terms.* See now how they abhorred our unclean Company, if we would but add Idolatry to Adultery; and they call us Murtherers, yet Elect of God, and they will make a sure Covenant with us, &c. these are his true Prophetesses. I had need of a Quaker's Maw to digest such Stuff, or the Terms of such a Covenant; yea, and had I been Quaker enough, or such as Quakers would have me, I had surely done it; but I praise my Lord Jesus Christ for the sure guidance of his true Prophets and Apostles, and that he hath led me into, and kept me in his way of holy Truth by his Holy Spirit.

Now might I forbear any further Reply to his Book, having destroyed its Foundation, that is, these Nonsensical and Spurious Confessions; together with my Apostacy and other Faults which are all nothing to his Purpose, namely, to disprove my Narrative. But I will follow him to his Second main strong Hold, viz. 2. To clear Friends of this shame, he pleads (as B. C. also doth) that if all my Story be true, it is nothing to the Quakers, for they denied these three Women that accused me; that's his crafty Word, which signifies no Body knows what: Since it appears not, 1. Who denied them. 2. What was denied them. 3. When they were denied. He says, it was from the very first. So p. 21. *The Quakers never owned the three Women in their Complaints to Magistrates: I and all our Friends disavowed them from the very first of their appearing therein; &c.* So in his Preface he says of me, *it is known to his Conscience that the Quakers never owned them therein; and calls it cankered malice to say they did own them; and so over and over elsewhere in his Book.* Now were this all true, it can by no means acquit the Quakers of my main Charge, which is, the Principle which the

Three Women acted upon, and the Spirit they were led by, in charging me with Murder. This was their great wrong to me and my Wife, though the Persecution increas'd our trouble. The Venom and Blasphemy did not lye in that Persecution, but in the Accusation, and in pretending a Revelation from Jesus Christ to prove the Charge. Does *T. C.* disown them in this too? no, but abets them to this Day. If therefore *T. C.* be a *Quaker*, I do justly complain of the dangerous Spirit of *Quakerism*. Now let us trace the Footsteps of this fraudulent shuffling Fellow.

1. He is afraid lest any think the *Quakers* legally prosecuted me as a Criminal: No, not they; but if I was a Murderer, why should they not? Whoever could prove that against me did well, and ought to do it, lest the Land be defiled with Blood. *Quakers* may smother Bloodshed, as my Accusers offered to do upon Terms abovesaid, but honest People dare not do so. How comes this then to be such a Crime, that they endeavoured Prosecution of Law against me? and why is he so shy to have it said they prosecuted me? Alas, poor innocent Lambs, what did they do? I will tell him once again, did they not accuse us of Murder? Did they not pretend to prove it by Revelation? Did they not use all Arts to intice or affright us into Confession? as I shall mention shortly. Did they not draw us from one Justice to another, and then to the Judge of Assize, using all their cunning to incense Magistrates against us? And were they not constantly baffled in every thing they pretended to tell by Revelation? And yet did they ever recant any of all their Shams to this Day? What if I did call this *Malicious Persecution*? Had I dealt so by them in like case, or so accused and hunted this *T. C.* would he then count it no Prosecution? Judge Man, and speak impartially, if thou hast any shame or honesty left? But oh how tenderly he handles these Persecutors, to hide all he can of their horrid wickedness, and to clear Friends. It is true, I prosecuted them at last, and it was high time; but how long was it first? they were our near Relations, and did not seem distracted by any natural Disease, but by their Principles: So I tried all private means to satisfy them by Reason: I would not Summon them before Magistrates, but they carried me there; there was I examined over and over, from Place to Place, and had God permitted any lying Spirit to appear in the Court (as their Spirit prophesied) though perhaps the Law would not hang me upon such Evidence,

a foul Suspicion would have stuck upon me, to the immortal honour of the *Quakers* Pretence to Divine Revelations. The Father of Lies, I doubt not, promised his deluded Slaves that he would then appear against me in Court, in form of a Child; but being under God's restraints, he basely cheated them, as he uses to break Promise, for he must do no more than he can: But the God and Father of our Lord Jesus Christ is faithful for ever in his Covenant-Love and Care of them that fear him. And hence these restless endeavours of Mischief against his unworthy, afflicted, aged Servant took no effect; blessed be his Name for ever. *T. C. adds,*

2. In the Prosecution that was, the *Quakers* disown'd or deny'd the Prosecutors: Did they truly? *Yes*, if you'll believe *T. C.* but what signifies it to tell us so now? Was there ever any visible Act whereby it can appear that the Body of *Quakers*, which he says is in Unity, or the *Quakers* in that one County of *Cumberland*, disliked or disowned them to this day? Do they not still make use of *Mary Langhorn* to help make this Answer of *T. C.* to my Book? Nor does she think her self disown'd or censur'd by them, nor that she deserves it: Nay, did you ever so much as Rebuke them for their lying Revelations? Nay, *T. C.* in this Book labours hard to prove them to be true. What, were they both true and false? own'd and disown'd? Speak out, Man, if 'tis thy mind to be understood, and lay aside the Canting Terms of *owning* and *disowning*, and then tell us plainly, do you believe these Revelations Divine and True, or do you not? If True, and from Jesus Christ, how dare you disown his Messengers, and slight Christ's Revelations; which you labour to prove those are, from the above-said pretended Confessions: And *R. Atkinson* owns the Prophetesses as such, to be Persons *fearing God*, to whom he revealed his Secrets, and that in order to bring Honour to the Truth; tho' *B. C.* calls them three silly mad Women. Is this their Unity of Spirit, and Doctrine? If *T. C.* really disowns them, he must prove them no *Quakers*, or that they acted not agreeable to *Quaker-Principles* and pretences of peculiar Revelations: else his disowning them amounts to no more than their disowning him: But if my Accusers were true to *Quaker-Principles*, all the Body in Unity must join with them, which is far from disowning them. All this pretence of disowning the three Women is but Jugling, tho' the cunning *Quakers* dare not in plain terms avouch them. Whereas then *T. C.* challenges.

lenges me to name any one Quaker living that owned them. I answer directly, 1. Would it not be to as much purpose to name the Dead? but then he'll disown them too. 2. I wish I were worthy to know what he means by owning. 3. I challenge him to name any two Quakers alive that came to me, who was the injured Person, during the whole time of the Contest (which was the proper time to satisfy me of the Quakers Innocence) to tell me they disown'd the Women, and the Spirit. 4. I have already named *R. Atkinson*, one of his own 4 Witnesses, who both own'd their Revelations and Prosecution sufficiently, as I understand him by what is related above: that's one. And as these were She-Prophecies (as most of theirs are) I'll name him another of that Sex, *Elizabeth Dawson*, since marry'd, who at the Assize when the Spirit should have risen, said to another Quaker, *Ah, we have a great Tryal to day: Mark her Words: Said the other to her, Prithee, what Meeting dost thou belong to? Answ. To Greena-crag-Meeting: And what these said in Words, othen spake by their very different Carriage to the Women, and to me: And now, what is this but owning them? 5. Whereas some of my three Accusers are dead (who were not so when I publish'd my Narrative, and therefore I did not trample on their Graves, as he says) make it appear that you endeavour'd to convince them of any Error in their so accusing me, or of the danger of dying in that Error without Repentance: Now that's the Christian way of disowning them that are in fault, in order to reclaim them from their erring way, 1 Cor. 5. 4, 5. Jam. 5. 19, 20. Now did you so to these Women? Nay, but let them die in their Sin, who are as yet dead. 6. Some of them are yet alive, and without the least Check or Rebuke from you: Nay, *M. B.* assists to frame this Answer to my Book, that is, she renews her Crime of accusing me still, and you uphold her in it: Is it not yet time to acknowledge her Error, or prove her Charge to be Truth? and if she do not, any Society but you, would Excommunicate a false Accuser, for the Crime is Devilish, Rev. 12. 10. Do this then, and then tell me, you have disown'd them: Perhaps Spiritual Quakers will not think themselves bound to any carnal or written Rules as Christian Churches walk by: That's likely indeed, and by this means, the Unjust knoweth no shame: but I must tell him, they do all, I say, in other cases. 1. Mr. Pennyman was turn'd out of the Meeting-place. 2. George Keith was stop'd from coming in, and at another time was oppos'd by *W. Pe**

in Speaking. 3. Others are forbid to Speak in Meetings ; and Friends refuse to join in Prayer with them : Was any of this done to my Accusers, whom he pretends they disown ? No, nothing like it : I can prove, they continued Speakers, and were join'd with in Prayer : and frequent Meetings were held in their Houses : *Quakers* never call'd them to acknowledge any Fault, and when any of them dy'd, they were bury'd with great Formality after their Customs, and with as great appearance of Friends as any *Quakers* of you all : Judge, Readers, of this Man's Sincerity or Hypocrisy in pretending they were disown'd : *They cover with a covering, but not of my spirit, to add sin to sin, Isa. 30. 1.*----- I add, that by T. C's. judgment they neither were nor ought to be disown'd : The most that he imputes to them, amounts not to any just cause of dealing so by them ; which will appear by what follows : *viz.*

3. T. C. says, p. 3. *It is yet questionable whether the three Women have done H. W. any Wrong in the main ;* (i. e. of their charging me with Murther, and proving it by Revelation.) *tho' they were wrong in their Management against him, and in some Circumstances mis'd, or might miss the line of Truth, i. e. in their Complaints to Magistrates, and their endeavours to prosecute him at Law, for what, as notoriously appear'd, ought to be left to the censure of that Church he professed to be of ;* p. 21. This is a summary of what he says on this Head, except his spiteful Insinuations concerning my Wife's having another Child, p. 16.

*They were right, it seems, in the main : and must People be disown'd for humane Frailties ? Let us weigh him a little here. 1. They did me no Wrong, or at least, it's questionable : How could they Wrong me, if they had hang'd me ? for their Spirit had judg'd me worthy to die : and this Spirit of theirs was Christ's Spirit, who is supream Judge : only the vexation was, that they could not do Execution without the Magistrate : thanks be to God for that. ----- To evince that they did me no Wrong, he would perswade my Wife that she conceived a former Child : of which there was never the least sign or suspicion : He pretends from the four Men, that she confessed to them, that she had Milk in her Breasts once before : but she testifies, that their only Question to her about that, was this, *Thy Sisters looked thy Breasts, did they not ?* and all her answer was, *What then ?* Here he would find a Child to be murdered : but mark how a wise God has catch'd him or them in this too : for*

when they accused us to Mr. Layton in 73. they told him the Fact was then reveal'd to them, 9 Years after 'twas done. Now 73. was 10 Years after our Marriage; whereas they had said before (as T. C. hints now) that the surmised Murther was before our Marriage, to conceal a base Child: and 9 Years before the Year 73, falls in the Year when our first Child was born, which died, as is related above. Where now is any room for a former Child to be bred and born? so that their Revelation is not only false, but impossible to be true: But T. C. has Charity enough to excuse such a Blunder as this Quaker Prophetesses: and I advise him to enlarge his Charity wider still, for they'll need it all. 2. He adds, *They mis'd it but in some Circumstances of their Management:* nay, not so much; 'tis but, *they might mis it:* 'tis possible, not certain: O kind, tender, gentle Friend! but in the main they mis'd it not. No, that was impossible: surely Thomas, thou hast mis'd it in the main of thy Defence, for not one single word of their Revelations against me proved true. 3. Wherein did they mis it? Why *in complaining to the Magistrate.* Was that it indeed? But who should do Justice against a Murtherer, if not the Magistrate? Is that a Matter to be judged by a Church, who can only cast an Offender out of their Communion in spiritual Privileges? [Mark, is not here a point of Popery; as if Church-Members were to be judged only by the Church, as the Popish Priests exempt from Secular Jurisdiction: and would our Thomas have the Quakers so?] Well, here they mis'd it, and 'twas fatal to the Credit of Quaking Revelations. Had the three Women told their Tale only to a private Church, H. W. had then no means left him of a publick Vindication, and the Quakers had then suffer'd no such disgrace; whereas the publick Accusation brought them and their Revelation to a publick shame; and missing their Way, as T. C. says, they hit upon a way of clearing the Man they aim'd to ruin: But see how T. C. would have had them walk in the dark, and not come to open view. 4. What is *this way of Truth they mis'd?* Sure, he means not Scripture-Rule, for that they pretended not to hit; no more than to proceed against me by the Law of the Land. Was it their own Light within? they did not disobey that: and surely he must not say, the Light misled them when they attended to it, for then that Light is Darknes: We Country Quakers in those days counted the Light sufficient, and knew no other Rule. Was then this way of Truth which they mis'd, the

Quakers

Quakers Orders for Church-Discipline? likely so. But that's a new Thing, not heard of, till *W. Pen* (perhaps being convinc'd by such gross Instances as this) wrote his *State of Liberty Spiritual*, Ann. 1681. which restrains the Light within particular *Quakers*, (which they used to call *Christ*, and *Infallible*) to their Church-Orders, and calls Liberty of Conscience a *Loose Plea*, *Snake in the Grass*, p. 77. Was it any wonder that the Women in 1674, did not keep to these Novelties? Yet they did not wilfully fail here neither; for let *T. C.* ask the Survivor, if they went not up to *G. Fox* for more Light how to get out of the Briars. Had he told them they mis'd their Way, then why did they not confess and submit? Whereas from him they went straight to Goal, where they stay'd 5 Years. 5. He says, *My own Church was to Censure me*. But why so, *Thomas*? or for what? All that was censurable was that notorious Fault while I was of thy Church? for which my real Repentance and Reformation was due satisfaction to any Christian Church: Now did thy Church ever once censure me for this, as is now falsely and wickedly pretended? Take home thy own Counsel, *Thomas*, and leave Lying: Thou pretendest, p. 23. of thy Book, that the true cause of the *Quakers* Zeal against me, and of the three Womens in particular, was my vile Uncleaness. How should a Man know this? for in the whole course of Prosecuting me before the Magistrates, 'twas never once mention'd: Was it ever heard that Prosecutors should alledge one Crime, when they mean another? Would they convict me of a Crime they never name? Let an old *Roman* teach this Man a little more Wit and Honesty, *Acts*, 25. 27. And besides, was it not a rare sign of *Mary Dawson's* Zeal against my said Fault, when she press'd so hard to become my Wife? But, O the Front of an Innocent *Quaker*! I must be Hang'd first, and then Try'd; or told what it was for: He says, the *Womens* Zeal was hot and ungovern'd; so it was. But is his any better govern'd? Was it ever heard that a Criminal was thus dealt by? Did *Nathan* do so to *David* in carrying God's Message? No, he named the true Crime. But by *Quaker-Law* I am accused of Murder, and must be hang'd by the Neck; *Mr. Hudleston* the Lord of the Manour, is to get my Land, and the Sheriff my Goods, and the Parish may take my poor Children (for thus kind they were, to write a Will for me, as well as a Confession.) And all this while, Uncleaness is the Crime that incenses them. Here's Justice and government of Zeal. But will he tell me

me what should govern their Zeal but their Light? Now their Light within did govern them after a rate, and they follow'd it close, yet it seems they miss'd their Way: True, they did so, and so will all that have no better Guide, *Joh. 12 35*. But I cannot see wherein they departed one jot from the old Quaker Principles, nor deserve to be disown'd by true Quakers: And this very T. C. often intimates, that I may yet prove guilty of what they laid to my charge, p. 2: and that they wrong'd me not in the main. Nay, so mad is he, in pag. 28. that when I did but thankfully adore the Patience and Goodness of God to my Family, that he calls this, *taking God's Name in vain*, and says, *God will not hold me guiltless. I must expect yet suddenly to go down to the Pit, and my Posterity to be rooted out of the Earth*: Indeed, had not the good Lord saved me from my Sins during his long-suffering to me, and taught me his true Fear, I should expect no other doom: But who art thou, impudent Man, to usurp the Throne of God? Who art thou that judgest another's Servant? *Rom. 14. 4.* 6. In another mood he tells me, *Secret things belong to God, viz. my secret Crimes, and should be left there*. Very right: But why does not he leave them so, but Judge me beforehand? Besides, he knows the three Women thought, God had made his Secret known to them; and upon this Revelation they proceeded; nor does T. C. once blame them for crediting that Pretence, but only for running to the Magistrate with it; for that exposed the great Secret of Quakerism. However, had it been Truth they attested, 'twas not the less Truth for being so publish'd, and he that doth the Truth, cometh to the Light: This T. C. would not have had them do, and says, that therein they miss'd their Way. Well, but let him shew, wherein they disobeyed their measure of Light: The same Spirit that reveal'd to them the Murder and its Circumstances, revealed also or directed the way of Prosecuting me for it 9 or 10 Years after the Fact; saying, *God would be glorify'd in my Destruction, and it would bring Honour to the Truth*: that is, to Quakerism. Now if it was a good and true Spirit that led them, then they were certainly right in all: No, says T. C. not in some Circumstances, but in the main: Alas, how his Haste and Zeal intangles his Talk! I ask him but this easie Question; Is Christ's Spirit which reveals Truth, a blind and foolish Spirit, or no? surely he is not. Now they that walk in the Spirit, fulfil not the lusts of the Flesh, *Gal. 5. 16.* but ungovern'd Zeal is Carnal, as that Apostle says, *v. 20, 26.* as really as Mur-
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ther and Adultery are. So zealous and so foolish was their Spirit by his own concession: and so say I. For one while they said, the Child was strangled; another time its Throat was cut: now it was hid here, and then elsewhere. What means all this shuffling? Is this that Wisdom from above? *Jam. 3. 17.* nay rather, 'twas an earthly Spirit, and from beneath, as Mr. Layton observ'd, when they told him, *its first motion began in their Feet.* And under such guidance they manag'd as well as they could: but their Light being Dark, they mis'd in the main; and has not *T. C.* mis'd it too, by following a Light like theirs?

4. Because *T. C.* so freely blames their managing of a right Cause, come let's see how they manag'd upon their Principle. Now the Principle which at first distinguish'd Quakers from all Protestants, (whatever it be now) was this; Protestants believe the Scriptures which were given by divine Inspiration, to be the perfect Rule of Faith and Practice. Quakers laying this aside, hold, *that there is in every Man a Principle, Light, or Life, which is his unerring Rule.* This they call *The Talent sufficient to teach every one what is necessary to Salvation:* This is also their *Christ within every Man:* I appeal to all their ancient Books. Now mark how the three Women kept to this Rule.

Their Christ within told them I had murder'd my Child: Many times they urg'd us to confess this guilt; but all our outward Light could not confute their Light within: Then I grew angry at their folly, and they breathed threats to fright us to confess: How this affected my Wife, who then inclined to Quakerism, is related above. Then they charm her with a Covenant of Peace, which transports her with joy: only they must have her write a few Lines to clear Friends, they engaging to keep all secret: She thought to buy her Peace, and in her Circumstances it was scarce possible she should resist their Temptations. Well, *M. B.* dictates, and she writes a general Confession: whatever it was, it was all from *M. Bradley's* Light within: and if there were words in honour of the said *M. Bradley*, they were all her own; so wise and modest is the Quaker Spirit; and so weighty is *T. C.'s* Argument from the said Confessions to prove that she was Christ's faithful Messenger. My Wife was now secure of Peace; but consider'd not, she had to do with the old Lyar. And shortly the said Light bids them Prophecie, *that in 40 days I must be destroy'd, &c.* In the midst of the 40 days they come again with soft words, hoping that

that a natural care of my dear little ones would move me to provide for them, as to confirm the said Revelations: What else was their drift? I stirr'd not a foot: the 40 days, and the Event gives the Lye to their Prediction. But do they now forsake this lying Guide? No, its obedient Slaves finding that no secret means, promises nor threats will move this obstinate *H. W.* to confess their Charge, it bids them next terrifie him by the Magistrate; and away they go trotting after their Light, first to a Gentleman that was noted to be very fair and just, so would never conceal a Murther. That would not do; then it sends them to another, whose Interest (as they thought) it was to act against me: This would not do: then to the Judge of Assize, &c. What was the Guide all this way but their Light? yet *T. C.* says they mis'd the way. I know they did; but they were true to their Light, and diligently attended to it. Let any Man shew me their parallel for undaunted Courage and Constancy; or what artifice was lacking to make the best of a bad Cause. Why does not *T. C.* observe, that the fault was not in the Women, but in their Guide? The Light said, we were guilty; and *T. C.* says, the Women were right in the main; and would infer our guilt from that word of a Timorous Woman, *I see now, you seek my Life.* Why, what did they seek but our Lives, as their own Prophecies express'd? and what more could they do to get us hang'd? I must say as Christ said to the murderous Jews, *Ye are of your Father the Devil, and his works ye will do,* Joh. 8. 44. And yet after all debates, ye hold fast Delusions, and are no more ashamed than he is.

But why do they not produce the Confessions to prove us guilty? for that would be a short way. Mr- *Layton* ask'd them, *what Evidence they had against me; or what Circumstances to confirm their Revelations?* They answer, *None at all; we had it from Jesus Christ:* What, no Confession! for this was after the aforesaid Writing by my Wife. Surely that was a Circumstance fit for their turn, and they had mind enough to produce whatever they had. Does not every body see, that is no Confession to purpose, but what is forged since? for we hear not a word of them till 24 Years after their date: The cunning Light within told them, that Confessions, whether forged, or so wickedly obtain'd, would be more expos'd, if produc'd while things were fresh in memory. It was surely for want of pertinent Confessions that they hunted *Sparkhead-Moor* for a Child's Bones; where

where finding none, their Revelations and gift of Prophecy till this day, were bury'd in that Hole. There they fell in the Pit, and the Quakers Honour could not be saved that way: Well, but still *they are right in the main*: It must be so, or else the Quaker-Principle is wrong in the main. What then remains to prove them right? Nothing but to forge some Confessions in our Names; and that's the Foundation of T. C.'s. doughty Answer: and of what Authority and Credit these Confessions are, is demonstrated above.

Now, Reader, judge of their Christ within, that led them into this Snare; they stuck close to their Light, and T. C. says they miss'd their way. What is this, but that their Light differ'd from his Light. (And so Zedekiah smites Micajah on the mouth;) and he the more wilful Sinner. They follow their Light, he corrects them by his Light. Pray, which is the true Quaker-Light? and how may we ken it? I say, they follow'd the Light within, that is, *within themselves*; not the Light in W. P. or in T. C. for that is *without them*: 'Twas not reveal'd to W. P. nor to T. C. but to the three Women; that I was a Murderer, &c. this Revelation they follow'd exactly. How then dares T. C. say *they miss'd the way of Truth*? Have the Quakers renounced their old Spirit and Principle? If so, let them honestly say so; if not, T. C. should say with them, that the Revelations were from Jesus Christ; and in truth he does so, by saying *they were right in the main*. But let me warn this frontless Man, not to father such stuff upon Jesus Christ, who never foretold a thing to be, within a certain time, but it came accordingly to pass. And, as he tells me, I tell him, the *jealous God will not hold guiltless him that takes his Name in vain*. Say in earnest, Man, did any thing come to pass which their Christ within told the three Quakers? Was I destroy'd at the end of 40 days, and my Wife and Children ruin'd? What did I confess to the Justices? What did the four Witnesses prove against me, as the Women said they would? How did the Spirit rise at the Judges left hand? How and when was my Land forfeit to Mr. Hudlestone, and my Goods to the Sheriff? How was the Child found on *Sparkhead-Moor*? These were the Revelations. Prove any of them and welcome, I fear you not. But since all they said prov'd Lies, what Spirit must that of T. C. be, which says, p. 22. *He cannot in Charity think, Envy or Malice atted them*. No, 'twas Obedience to their Christ within. But how any mortal can think their Christ was God's Christ, the true and faithful Witness, I cannot imagine.

gine. What then ails *T. C.* to say they were right in the main, and all might have been proved, had they not miss'd in the Management. What a reproach is this to *Jesús Christ*; as if the Womens Conduct could hinder him to verifie his Revelations. Well, but if it can be proved, it may still be so: *Jesús Christ* can bring it to light, if it be so. Whereupon I challenge them to try again, and let *T. C.* now be their Director, that they may not miss their way. Let all *Baal's* Prophets gather together and call upon their God; it may be he'll help them out at last: but if he don't, let them allow me to remember *Deut. 13. 1, 5.* and let them remember, I am an Old Man, wherefore I bespeak *T. C.* in his own words, *p. 4. If the Malice that is in heart, or in his Abettors can do more, let them do it quickly.*

I see he despairs of mending their Management, or to hit what they miss'd: For he speaks of leaving it to the searcher of hearts, *p. 2.* thank him kindly for nothing: But what then amounts their Revelation to, if 'tis a Secret still, after their utmost is done to wrest the Secret out of his hands? If it must be left there at last, it should have been left there at first, without lying Pretences that God had disclosed it to them.

Hitherto I have follow'd my Author through the afore-said two Generals, wherein he aims, 1. To discredit my Narrative, by blackening my Person. 2. If that will not do, then to clear all the *Quakers* of what I charge on the three Women whom he says they disown'd. Now I never charg'd the Womens faults on other *Quakers*, so his labour was needless; only I charg'd the fundamental Doctrine of Old Quakerism to have a natural tendency to expose them that embrace it, to such devilish Delusions.

I may now note what he says to some other Particulars: As 1. He is offended that I said the *Quakers* are chang'd, and that there is among them Discord, Envy, and different Opinions, &c. Now deny this while he will, I know 'tis true; and the World sees it, and his own Answer to my Book differs considerably from *B. C's.* Answer to the same. *Quakers* have just as much cause to boast of their Unity, as *Papists* have, tho' both have fallen into the same Politicks to preserve Unity: But of *Quakers* Unity I believe thus much, that many of them contributed to this Book, which *T. C.* alone owns: It cost them many Consultations ere it came at him, and after that, 'twas polish'd and approved by their grave Senators of the Second Days Meeting at London, who may

may wish, they had better examin'd it. This further appears in that some of the four *Quakers* who came to ensnare my Wife, lived about 20 Miles from the rest, and belong'd as I suppose to four several Meetings. This they look'd on as a common Concern, so acted in Unity, sending out such as they judg'd fittest to prepare War against me. These enquired up and down ere they came to my House; and when they had got what they could there, *R. A.* went to *Mr. Hudlestone* to pump him, while the rest went to *John Noble* and *Adam Bird* to try if they could find any flaw in the Narrative. If they found any, let them tell it, and spare not. Then, as if the *Cumberland Quakers* had not Wit enough, this great Man of *Camsgil* must lick it over: It seems all the *Quakers* in 30 or 40 Miles are concerned in this Answer. And what Unity is this, but like that of *Herod* and *Pilate* against *Jesus*? *T. C.* needs not stomach the Comparison, since he has so often termed me and my Publisher to *Judas* and the High-Priests. 2. I told him in my Postscript, their Jarrings put me on a new examination of their Principle; and such private exercises of my own Spirit, as issued in my forsaking them. *T. C.* calls this a horrid falshood, and a hellish device to bespatter the Truth, and innocent Professors thereof. What can I say that this Man will not Cavil at? God Almighty knows, in that Postscript I spake the very Truth: Let *Quakers* do or say ever so bad, still they are the People of God the Holy Church, the true Evangelists, the Innocent Lambs of Christ, &c. Well, if Self-applauding be good in you, why might not I (imitating a better Example, 2 Cor. 11. 1, 30, 31.) say a little truth in my just Vindication from intollerable Calumnies? To which I add, 1. What Truth is that I bespatter'd? Not the Christian Doctrine which I embrace; doubtless you mean that Doctrine which I turn'd from, viz. That the Light within every Man is sufficient to Salvation, without any thing else: *G. Keith* says with me, It is not sufficient without the Man Christ outwardly revealed in the Scriptures, as Crucified, risen again, &c. This the *Quakers* call'd Heresie, and a denying fundamental Truth. For this you persecuted him in *America* and *England*: he offer'd to prove his Doctrine by Scripture. *Seasonable Information*, p. 20. his Adversary confutes him and the Scripture by a Saying of *W. Pen*, That the Talent is sufficient of it self: so charg'd *G. K.* for preaching two Christs, one within, and the other without. If this is the Truth I bespatter, all Protestants agree with me, in Honour of the Scriptures, as the only Rule for Christians, the

sure Standard to try Doctrines and Practices: 2. What is that he calls a *bellish Device*? 'Twas only the exercise of my own Reason and Thoughts to judge of and for my self in order to my own Salvation. If *T. C.* forbids me that, I shall still better know how near kin is the Quaking and Popish infallible domineering Spirit. I learn from the Scriptures, that the Doctrine of *Adam's Fall*, of Original Sin, of Christ's Mediation by Death, Intercession, &c. is necessary to be known, unto Salvation, *John 14. 6. --- 17. 3.* And till the *Quakers* shew by some Instance, that the meer Light within, teacheth these Doctrines, I judge it not sufficient. But I find that one *Jane Fean* prints this Year, that with a great weight of Spirit she was bid go to an Anabaptist Meeting at *Broughton in Cumberland*, to tell them this Doctrine of a *saving Light in Man as universal as the seed of Sin*, and that *this is Christ within every Man*, and sufficient to Salvation. This is true Quakerism, which sometimes they dress in Scripture-Phrases. But when we examine their Notion by other plain Texts compared, they not believing Scripture to be our only perfect Rule, and all given forth from one Spirit of Truth, concern not themselves as honest Protestants do, to reconcile seeming Contrarieties therein, only take what pleaseth them, and leave the rest. 3. I mention'd the *Quakers* making me their Receiver, and for that too he greets me again by the sweet Name of *Judas*: But did their Infallibility find me so? Let him prove when he can, that I was unfaithful in the least to any Man: he cautions me that *my End be not like Judas's*; and I have taken care for that, as my Lord Jesus directs me in his Word. But by his subscribing to *Mary Langhorn's Prophecies*, p. 28, 30, 35. it looks as if it would better please him to see these Prophecies confirm'd by my dying like *Judas*. I know not what the *Quakers* malicious Spirit, which condemns me of Murder, may prompt them farther to do to me: But I trust the merciful God, who deliver'd me from their destructive Errors, will not leave me to their blood-thirsty Fury, who disdainfully call me an *Old Apostate, Treacherous to God, his Truth and People*. *T. C.* knows who call'd our Lord Jesus by Equivalent Names. 4. To be short with him, I desire my Reader to observe, 1. That *T. C.* would not have my Narrative believ'd, yet disproves not one tittle of it. 2. He would be thought to crown my three Accusers, but really owns them; for he extenuates all their Fault, and believes their Testimony against me, and confirms it all the

the ways he can devise; and says not one word to discredit their false Revelations. Now for this I charge him with deep Hypocrisie; some Revelation more than what is contain'd in the written Word, and graciously afforded by the blessed Spirit, in and for understanding and applying the Word, he contends for; else he falsly charges me for denying Revelation. These three Womens Revelations which they call *Divine*, and I call *Diabolical*, he affirms to be true or right in the main, p. 2, 3. why then does he disown them? or pretend so to do? It's apparent to any but a *Quaker*, they were Lies and Impostures: Yet T. C. allows that they did but *miss it in some Circumstances, did not wrong me*. Calls them *Followers of the Lamb*, and *Innocents*, against whom the God of the World set me to battle. Is this to disown them? He plainly espouses their Cause as R. A. did, and yet tells my Wife, they disown'd them. Unriddle this shuffling, if any one can. The Cause is so apparently, opprobriously bad, that he dares not fully own it; but the main Principle of Quakerism is so woven into it, that our *Northern Hector* dares not disown it roundly, tho' B. C. calls the Prophetesses *Three silly Women*, and worse. When I call them deluded Creatures, he calls them *Innocents*; when I prove they sought my Life, he says they did me no wrong: I demonstrate their Revelations were Hellish; he says they were right in the main, and would make me confess them true Prophetesses. What means this *right in the main*? I cannot imagine, unless this be it, *That I left Quakerism, and therefore none can do me wrong*: Thus when the Pope has outlaw'd a Heretick, any Man may kill him that can do it safely.

At another time, when I tell him how a constant Disappointment confuted all their Revelations, and he yields they might miss it, and affirms, the *Quakers* disown'd them from the first: Nay, impudently adds, *That I know in my Conscience this is true*. He must know it by Revelation too; for I protest I never saw any sign, but in two Persons, of their disowning them, and that but doubtfully; and of several hundreds I knew, not one ever told me they disown'd them: and sure I, if any one, was most concern'd to be told it. Nay, they all look'd on me as Enemies from the day that the Contest began. s. Yes, but he'll *prize under their own hands from the Prison, that the Quakers disown'd them*! Is that it? Well, let him do so, and when he has done, what Credit will he get by it? for then all manner of Proofs were finally baffled, and every Sor might see they were

were all wrong in the main. This is the fit time that the Compassionate Friends disown them when they cannot help it: And how was it? Only by not visiting and supporting them in Prison: That's it the Prisoners complain of. Is this your disowning them from the very last, when you own them to the very last? Call them *silly Women*, and yet *Prophets to whom the Lord reveal'd his Secrets*: Call them the *Lambs Followers*, and yet they mis'd the way of Truth. This Man can prove Contradictions; the Quaker Spirit can say or do any thing; therefore let him answer me this one small Question; How did they disown them when they came out of Prison? Oh, blessed be God, who has otherwise taught some more Christian Simplicity, and Godly Sincerity.

Farewel, my good Reader; 'Tis a matter of Affliction to me to deal with these crafty dirty People; but thou seest there was a necessity of it: And since T. C. is so very kind to me, I can do no less than leave with him from his own Book, these marks of his true Quakerism;

1. That he owns some standing Revelation in the Church, more than what the Protestants use to call *Ordinary*; *External* and *Internal*; for he ridicules the ceasing of *Extraordinary* Revelation.

2. He does his most to fix on my Wife and me their lying Charge of Murder; and therein I see not how to acquit him of their murderous Endeavour.

3. To this end he takes up and publishes any false, groundless Reports; as about my first Wife.

4. He contradicts and confounds himself; as in owning and disowning.

5. If he is not Author of the forged Confessions, he patronizes them stiffly.

6. He pretends to have, and shew these Confessions, and yet never had them to shew.

But for the *Quakers*, he does his best to put out all our Eyes, and to assure us, 1. They are all Innocents. 2. All in Unity; and any that gainsay them, are as bad as words can express. Well, let him and them do next what they will; I hope I shall be able to bear all; and I think to write no more to unreasonable Bigots. I bear no Malice to them; but from their wilful and deep Dissimulation, I trust the God and Father of our Lord Jesus Christ will always deliver his afflicted Aged Servant

HENRY WINDER.

The Publisher's Complaint.

Henry Winder being so remote from the Press, was forced to commit his Papers to another's care for Publication, who added some Remarks on the Story. *Tho. Can* is so full of Quakerly Courtship, that having lavish'd good store upon *H. W.* he has a large reserve for his Publisher. Which brought me to mind what the Bishop of *Meaux* has lately told the World in the Narrative of his Proceedings with the Archbishop of *Cambray*, (which the Translator has entituled, *Quakerism A-la-mode*) of *Madam Guyon*, the great Mother of *French Quietism*, so full of Grace, that she communicated it by Contact; and that once a certain Dutchess was forced to unlace her Stays, lest she should burst, by reason of that fulness. So full of some Spirit or other is *T. C.* as I told him *W. P.* was, when he Anathematiz'd *G. Keith*: It must have vent, and these are his Christian Compellations of the Man he knows not: *Malicious Lyar, Detractor, gross Slanderer, downright Railer, ungodly Fool, Blasphemer*, with more of that stamp; to which add other stiles of Honour bestowed on him by *B. C.* who they say is a *Bristol Cock*: *Prophane, abusive Atheistical Lyar, Persecutor, Forger, foolish Fool, Madman* (or rather *Mad Dog*, for he thinks if he is of any Society, they are a Kennel of *Mad-folks*, as if he infected them) full of *Envy, Fury, Rage* against a meek, quiet, innocent People. Very fit Language for *Lamb-like Quakers*. Accordingly he yokes with *Trepidantium Malleus*, who having from uncontrollable Matters of Fact known to himself, and to the City of *Bristol*, charg'd those *Quakers* to be *Impostors, or Apostates*, which they say: This *B. C.* boldly reports the said Mawler, to be lately come out of a *Mad-House*; but being offer'd five pounds to prove his Calumny, the Light within advises him not to accept of so small a reward of his Service.

These loving Friends, who resolve to Huff for the Cause, are disturb'd that the Publisher has not told them his Name, as if no *Quaker* had ever writ nameless; or as if *B. C.* had not conceal'd his own; for those two Letters do no more tell it, than *A. B.* or *C. D.* If these Men can certainly assure me who was the Penman of every nameless Book in Scripture, or of what use my Name will be in order to their disproving what I affirm, I should easily gratifie them in that not valuing

luing all the Dirt such Men can cast at me. Their Talent lies much in Personal Reflections, as appears fully in the Treatment of *Malleus* and of *H. W.* which is wholly impertinent to their Cause. I observe in *T. C.*'s, so oft comparing *H. W.* and me to *Popes* and the *High-Priests*, that he imagines me of that Order of Men he calls *Priests*, of whom several sorts have in their turns resisted the *Quakers*, and do so still. Now for his Conterfite in this, I'll requite him with two Memorials.

1. Of a Topping, Oracular *Quaker* now alive, who in a Book of his, that for *T. C.*'s sake I'll not now name, p. 165. has these Words,--- In the Earth there is not any thing so conceited, proud, railing, busie-body, and sometimes ignorant, as a sort of *Priests*, to me not unknown; an ill-bred, pedantic *Crew*, the bane of Reason, the pest of the World, the old incendiaries to Mischief, the best to be spar'd of Mankind; again? whom the boiling Vengeance of an irritated God is ready to be poured out to their destruction, &c. Did this meek, modest Man hereby mean Father *Petre*, and the Pope's Nuncio in the late Reign? Or is it Father *La Chaise*, in whose Memoirs I find that this noted *English* Trembler was to him not unknown, tho' he may be not of his Order for all that.

Of *T. C.* himself, whom I take to be the Man that reprints a bundle of *John Cam's* and *Audland's* Papers, of which some were ordered to be read in Friends Meetings, where Scripture is never read nor seen: This *T. C.* in the Front of his Testimony lets fly at those he calls *Natural Priests* (that were so when *Quakerism* started in the Interregnum) and against their lifeless Forms of Religion: Such for instance, wherein they disturb'd Dr. *Gilpin* when Minister at *Graistock*. From these did *G. Fox* and *John Cam* call the People to separate, witness their seducing *H. Winder*: And of this their Practice our Author says, That then the Lord caus'd the Day to spring from on high, and that then the Eternal Gospel began to be preached again. It seems our Nation had no Gospel preach'd, till these New Apostles came, avowedly crying down all that the best Men preach'd up from the written Word. So honest are the *Quakers* Novel Pretensions now to preach the same Doctrine as Protestants do; and complain of sad Misrepresentation, if we say they deny any Article of Christian Truth. Is it not so, *Thomas*? Then tell me what was Dr. *Gilpin's* dangerous Doctrine that *H. W.* must be drawn from? And as to a Form of Worship, there must be some Form or outside, while we are in the Body,

Body; but empty, lifeless Forms, we all disclaim. Add to this, That *T. C.* remarking on my Story of *William Symphon*, confesses, That Man was a right Quaker, and that he walked naked and besmear'd through many Towns, for a Sign to that Adulterous Generation (in *Oliver's* Days) and that the Prophecies I related of *W. Symphon*, were accomplished in the King's Restauration in 1660. Now I ask this Man, 1. Was the succeeding Generation less Adulterous in any sense? 2. Was the King's Return such a Plague, and Judgment of God on the Land, as *W. S.* said was coming? I see where he aims his Complements, and shall not forget how *G. Fox* claw'd with *Oliver*, and oppos'd the Restauration, till it was actually done. 3. If it was such a destructive Plague to that Adulterous Generation, how happen'd it to fall heaviest on the Quakers? Else why do they both complain and boast of their unparalleled Sufferings under that Government? Had *T. C.* either Wit or Shame, he would have forborn this fallow stuff: but he was put to it for an Argument, That the Quakers have Prophets, Visions and Revelations as of old. I marvel not at his pleading so for *H. W's.* three Prophetesses. But 1. I would he could shew us a Commission or Warrant for *W. Symphon's* smutty stinking Practice: Prophets of old had their Credentials. 2. Whereas he denies that part of my Story about his foretelling the Sinking of *Carlisle* in 10 Days: 'tis enough for me to affirm it again: Let him take the pains to enquire about *Carlisle* of aged Inhabitants, whether the Whipping of that impudent Wretch was not therefore delay'd till his 10 Days were expired; and whether he did not then confess his Faults; as *T. C.* also might do well to do. He would fain be nibbling at Prophecy too, and judging before the time, how God shall deal with the Men he compares to *Judas* and the Priests; and can hardly think we can escape some sad Stroke for telling a little truth to his Innocent Lambs. Prithee, *Thomas*, learn of the burnt Child to dread the Fire, and leave Judgment to God, and fatidical Prognostication to *Gadbury*, *Partridge* and *Poor Robin*; or at least to the twelve Judges.

What I have said, Reader, is to tell thee, I know a Quaker so well, that I never expect to prove to him, the Sun shines, if 'tis his Interest to deny it; therefore I am not solicitous to answer them. *B. C.* will disown what was transacted in the sight of thousands, but two Years before; and since the Evidence I referr'd him to, pleases him not, I next refer him to the Boys in the Streets. He also confidently

dently denies *H. W.*'s Narrative by the lump: *It's all false*, but cannot tell one Falshood in it: And with him the three Propheteſſes are *ſilly, mad, freakiſh, whimſical Women*; which *T. C.* is loath to ſay. But, good Mr. Confidence, were they ever the leſs *Quakers* for that? or the leſs Careſ'd by other *Quakers*? The ſhort Answer theſe Hectors have to any thing that pinches them, is, *Thou lyeſt, thou lyeſt, yea verily, thou lyeſt*: And this Teſtimony is ſealed by their rotten Eggs and Turnips. Did I not tell them, That Infallible *Quakers* never did, nor can bear Contradiction from any Man? And ſhall I now pretend to ſtill the bluſtring Winds, and foaming Seas? 'Tis as much beneath me to answer them in their Folly, as 'tis beneath *W. Pen* to deal with me, who trouble not my ſelf with the hopes or fears of having that Mighty Champion my Antagoniſt: Mean while, I ſee, 'tis not beneath *T. C.* to do a little Drudgery for *Sultan William*; and *Quakers* are not to verſe, as the Mob muſt be told, to Pre-eminence and Domination in their Church. Well, *Thomas*, ſince it pleaſeth thee to condeſcend to take notice of the nameleſs Publiſher, in good Manners I muſt blot a little Paper at thy importunity, but very ſhort, becauſe thy Stomach is already ſo full and foul.

1. I am called a Lyar for imputing *Discord* to *Quakers*: What, when all the World ſees it? and *London* has them in ſo famous Factions, of which one are noted *Jacobites*?

2. He denies their pretending to an *Unerring Spirit*: then be it known to all Men henceforth, 'tis an *Erring Spirit*: And what have they then above others?

3. I drew ſome Inferences from *H. W.*'s Story: To which he pithily returns, *I deny them all, as impudent Lyes*. A fine ſhort way of Confutation; and right *Quaker-Logick*, to deny the Conclusion. Thus Quakeriſm is Unconſutable.

4. I hinted, That ſince *Chriſt* came, *Extraordinary Revelation ceaſ'd*, and no new to be look'd for, but the help of the Holy Spirit interpreting and applying the written Word of God. This contents not him; but ſuch he muſt have for the *Quakers* in every Age as the Apoſtles had. Then (1.) let him prove it by Miracles too, and I'll believe him: (2.) Or elſe let all their Sham-Prophets beware of *Rev. 22. 18, 19.*

5. I ſaid, *Their Light within is a Changeling*, and allows them in a new ſenſe, to become all things to all Men. In which, with his leave, I ſhall believe my own Eyes; and thank him for diſcovering, that *Chriſt's Apoſtles became not*

Papiſts

Papists nor Turks. Did they not indeed? But did not *Paul Alciat* turn *Turk* from *Socinian*, and that in virtue of adhering to Natural Reason, or Light within, as the Supreme Judge and Guide in Religion? And if he pleases, he may ask Dr. *South* who publish'd the *English Account of Valentinus Gentilis*? A Man stigmatiz'd for the Blasphemies that are frequent among old *Quakers*, tho' he knew how to Complement the Christian *Trinitarians*, as the late *Unitarians* and Modern *Quakers* do. Foreign *Quietists* can be *Papists* abroad, and *Quakers* in England: Let him tell us what that means; or solve this Problem; If an *East-Indian Brachmanni* may in *Quaker-Dialect* be a Good Christian, obedient to his Light within, why then may not *Thomas Cam* in the *East-Indies* become a *Brachmanni*?

6. Their Notion that the *Saving Grace of God* is in all Men, I call'd, *Fatally Intoxicating*: *Thomas* pronounces that this is a positive Contradiction to *Tit.* 2. 11, 12. and is Blasphemy, and a despite to the Spirit of Grace. Alas poor! But hold *Thomas*: 1. What *Saving Grace* of God is yet in *H. W.* and me, who are so oft said to be full of the Devil, void of any Grace? 2. Look to *Tit.* 3. 3. and tell me what *Saving Grace* was then in *Paul*. Compare *1 Tim.* 1. 13, 14. *2 Tim.* 1. 9, 10. 3. I grant, as is said in *Tit.* 2. 11. that the *Grace of God* has appeared to all Men, and is offer'd among others to *Thos. Cam*; but many a good Offer is ill accepted; and I am not certain that *Thomas Cam* has the *saving Grace of God* in possession. 4. Grace in the Text is fitly interpreted of the Gospel of Salvation, compare *Tit.* 1. 3. which appeared to all Men, that is, was in the Apostles days (and not before) publish'd to many Nations, and not only to *Jews*, as before, *Psal.* 98. 2, 3. --- 147. 19, 20. and was by *Jews* and many others receiv'd in vain, *2 Cor.* 6. 1. *Acts* 13. 41. *John* 3. 19. The Offer was very General: But let *Thomas* please to peruse the *Travels of the Apostles*, and certifie me if he can, that they visited the Continent of *America*; and that every particular Man elsewhere was savingly taught of God. But I see where he is, by his adding *Rom.* 1. 19. where St. *Paul* speaking of Unevangeliz'd Heathens, says, *That which may be known of God is manifest in them.* This, forsooth, is *Saving Grace* in all Men: Then St. *Paul* might have kept his Gospel to himself.

7. Does not the Man hereby justify what I said, That *Quakers* can value or decry, and deride Scripture *pro re nata*: There he thinks he has caught me in a Self-contradiction;

dently denies *H. W.*'s Narrative by the lump: *It's all false*, but cannot tell one Falshood in it: And with him the three Prophetesses are *silly, mad, freakish, whimsical Women*; which *T. C.* is loath to say. But, good Mr. Confidence, were they ever the less *Quakers* for that? or the less Care'd by other *Quakers*? The short Answer these Hectors have to any thing that pinches them, is, *Thou lye'st, thou lye'st, yea verily, thou lye'st*: And this Testimony is sealed by their rotten Eggs and Turnips. Did I not tell them, That Infalible *Quakers* never did, nor can bear Contradiction from any Man? And shall I now pretend to still the blustering Winds, and foaming Seas? 'Tis as much beneath me to answer them in their Folly, as 'tis beneath *W. Pen* to deal with me, who trouble not my self with the hopes or fears of having that Mighry Champion my Antagonist: Mean while, I see, 'tis not beneath *T. C.* to do a little Drudgery for *Sultan William*; and *Quakers* are not to reverse, as the Mob must be told, to Pre-eminence and Domination in their Church. Well, *Thomas*, since it pleaseth thee to condescend to take notice of the nameless Publisher, in good Manners I must blot a little Paper at thy importunity, but very short, because thy Stomach is already so full and foul.

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Papists

Papists nor Turks. Did they not indeed? But did not *Paul Alciat* turn *Turk* from *Socinian*, and that in virtue of adhering to Natural Reason, or Light within, as the Supreme Judge and Guide in Religion? And if he pleases, he may ask *Dr. South* who publish'd the *English Account of Valentinus Gentilis*? A Man stigmatiz'd for the Blasphemies that are frequent among old *Quakers*, tho' he knew how to Complement the Christian *Trinitarians*, as the late *Unitarians* and Modern *Quakers* do. Foreign *Quietists* can be *Papists* abroad, and *Quakers* in England: Let him tell us what that means; or solve this Problem; If an *East-Indian Brachmanni* may in Quaker-Dialect be a Good Christian, obedient to his Light within, why then may not *Thomas Cam* in the *East-Indies* become a *Brachmanni*?

6. Their Notion that the *Saving Grace of God is in all Men*, I call'd, *Fatally Intoxicating*: *Thomas* pronounces that this is a positive Contradiction to *Tit. 2. 11, 12.* and is Blasphemy, and a despite to the Spirit of Grace. Alas poor! But hold *Thomas*: 1. What *Saving Grace of God* is yet in *H. W.* and me, who are so oft said to be full of the Devil, void of any Grace? 2. Look to *Tit. 3. 3.* and tell me what *Saving Grace* was then in *Paul*. Compare *1 Tim. 1. 13, 14. 2 Tim. 1. 9, 10.* 3. I grant, as is said in *Tit. 2. 11.* that the *Grace of God has appeared to all Men*, and is offer'd among others to *Tho. Cam*; but many a good Offer is ill accepted; and I am not certain that *Thomas Cam* has the *saving Grace of God* in possession. 4. *Grace* in the Text is fitly interpreted of the *Gospel of Salvation*, compare *Tit. 1. 3.* which appeared to all Men, that is, was in the Apostles days (and not before) publish'd to many Nations, and not only to *Jews*, as before, *Psal. 98. 2, 3. 147. 19, 20.* and was by *Jews* and many others receiv'd in vain, *2 Cor. 6. 1. Acts 13. 41. John 3. 19.* The Offer was very General: But let *Thomas* please to peruse the *Travels of the Apostles*, and certifie me if he can, that they visited the Continent of *America*; and that every particular Man elsewhere was savingly taught of God. But I see where he is, by his adding *Rom. 1. 19.* where *St. Paul* speaking of *Un evangeliz'd Heathens*, says, *That which may be known of God is manifest in them.* This, forsooth, is *Saving Grace in all Men*: Then *St. Paul* might have kept his Gospel to himself.

7. Does not the Man hereby justify what I said, That *Quakers can value or decry, and deride Scripture pro re natâ*: There he thinks he has caught me in a Self-contradiction;

and what shall one say to a Man of so marvelous Sagacity? Every body that reads Quakerism, finds Scripture one while expos'd as a dead, outward thing, and the People never call'd to search it, but hearken to such an *inward Voice or Light* as is common to them that never heard the Word. Another while 'tis fallaciously used to serve a Turn; as in *Rob. Barclay's Catechism* in divers Languages (which by the way I have compared with the *Racovian*, and that of *John Bidle*) and in *W. Pen's Key* in 93. What is this but *valuing or decrying it, pro re nata*? as Hypocrites use to do, and the Devil has done. Let him read *Gal. 2. 11, 12, 13.* and Blush if he can.

8. I said, *This and that is Quakers Doctrine, and yet we shall never know what their Doctrine is.* And what Mystery in all this? *T. C.* or another Writer may say, this or that is *Quakers Doctrine*; thereupon I charge it on them. Another finds that Doctrine Inexpedient or Indefensible, and then they shrink from it by some juggling Evasion, or disown the Writers, as *B. C.* disclaims our three Prophetesses. Now the Moon is chang'd, and where are we then? This Year 1699, I see a sorry Pamphlet with this swelling Title, *The Truth of God as held by the Quakers, &c.* But who Fathers this? Why, Some of the *Bristol Quakers*. It may be, *B. C.* and as many more as like it. I well remember what was more honestly said by an Older and Greater Quaker than *T. C.* few Years ago, *That the Quakers durst not offer the Publick any Confession of their Faith, but as Barclay has done it already; lest they should thereby be broken all to pieces.* *T. C.* boasts of their Unity: Let him then tell us once if he dares, what is that Doctrine that all the true Quakers will abide by? Is he sure, they all agree in what *W. Pen* deliver'd as his Faith to the Bishop of *Cork*? or in his *Key* 93? or where shall we know it?

9. As to what he talks of *Another Christ*, may it please him to consider their own Charge against *G. Keith* when he preach'd up the *Man Christ that dy'd at Jerusalem*. Must we learn nothing from that? nor from all their other Books which call the People from those Ordinances and that Ministry which exalts the glorious Person of the Incarnate Son of God, in order to our Communion with him in Grace and Glory? Still, still they cry, we misrepresent or pervert their Meanings, when we labour to discern the Sense of their plainest Words. What is all this for? Can their Books be understood, or can they not, by any but themselves? Either let them allow

allow us a little common Sense, or to what end do they write Books to us? If their Christ within is no other than what sound Christians constantly own in interpreting *Col. 1. 27. Gal. 4. 19. 2 Cor. 5. 7.* and such like Texts, then what is it they have made all this puzzle about? But if their Christ within, or vital, inwrought Christianity, and saving Grace, is no more than the Natural Light in all Heathens (as our *T. C.* told us above, from *1. 19.*) then all the World are Christians. Which let him reconcile if he can, to *Acts 11. 26.* and tell us what claim the *Quakers* have to that which *St. Paul* prais'd the *Corinthians* for, in *1 Cor. 11. 2.*

10. I charg'd the *Quakers* Spirit to prepare People for any *Delusions*? And was it not so notorious in our three Women that *B. C.* confessed they were *deluded*, tho' this unrepentant *T. C.* will not to this day own, their Visions and Revelations were spurious. Surely some Inspirations pretending to be of God, are really of the Devil, *Jer. 23. 25, 26, 27, 28. Jer. 29. 8, 9. 2 Thess. 2. 2, 3.* yea, tho' accompanied with wondrous Signs, *Matth. 24. 24, 26.* Else why are we bid, *Try the Spirits?* and why is that Charge given us in *1 Ja. 8. 20. 2 John, v. 8, 9, 10.*

11. I noted the *Quakers* Restraining or Neglecting Prayer, &c. and will his Denial convict me of Falshood? Let any body look into their Families, what Prayer is there: At their Tables, what Prayer or Praise is usually there. If somewhat that he calls *Prayer*, is now frequent in their Meetings; that proves not that it was always so. Not to mention how the Phrase of their Prayer is constantly that of the Self-admiring *Pharisee*, never that of a humble, confessing Sinner. How do I know this? I answer, what is that to him? I and thousands whom they court to their Meetings, hear and see it. But with what Front they can so invite all to them, and never suffer any of theirs to touch or taste any other Worship, let him explain, seeing they pretend now to teach the same Doctrine as the Church of *England* doth.

12. I smil'd at their Lying Pretence, That they foreknow not who shall Speak at this or that Meeting, and foretell it: He demands, Who? Where? When? Will he not else believe? then let him chuse: I list not to gratifie every Impertinent. When a Poll-Act laid 4^l on the Teacher of each Dissenting Congregation, it was a Question how to Assess the *Quakers* by that Act, who are all Speakers. And they then could name this and that stated Teacher: And I know there is among them a Party desirous to chuse Church-Officers.

cers. But before this grave Sir I must not Smile. Their Women must Preach too in the Church: I said, *That contradicts plain Scripture*. He says, No; and refers me to some blind Book of his in 8. but I have enough of his Commentaries already. St. Paul understood Joel's Prophecy as well as this Camsgill Dictator; and he says, *Women shall not Speak in the Church*: T. C. as if he had mounted the Papal Chair, says, *they shall*; and they do so: What is this but to bid the Apostle hold his peace? or to say *he speaks Parables*, as the resolute Sinners said of a plain Reprover, Ezek. 20. 49. which hardened Crew, when Malachi told them, *Ye are gone away from my Ordinances and have not kept them*, replied, like Infallible Quakers, *Wherein shall we return?* Mal. 3. 7. They cover with a covering, but not of God's Spirit, to add Sin to Sin. Therefore I'll mind them again of that fearful Judgment of them that see, or boast of the self-sufficient Light, John 9. 39.

13. Next this terrible Man of War discharges on me a whole Blunderbuss of Contradictions: Some are already clear'd in *transitu*; others may, when he'll gratifie the World with a new System of Grammar and Logick, to ascertain a sence of Terms and Propositions. Till then, let these Strictures serve him.

1. It puzzles him that I said, *Scripture and Quakerism are mutual Enemies*. To what? says he. Why, Man, *Inter se*, not *Cuidam Tertio*; as he interprets *Mutual*. Let him not disdain to consult an *English Dictionary* for the sence of that Word, and if he cannot then digest it, take for it Reciprocal; and if they be *mutual Enemies*, then let him bethink which is strongest: That's a cutting Sentence, *The Word of the Lord is against you*. Did Quakers never set up another Rule than Scripture? did they never decline to have their Doctrines and Practices try'd at that Bar? to which some now seem to submit. And if others would sincerely do so, for my part I should joyfully acquit them of this Charge, not as Innocents, but as Penitents: because I am sure, if ever Papists decry'd Scriptures, Quakers did as much: but Papists deny'd that Charge in the late Reign, as Quakers do in this: If perversly quoting a few Scriptures would prove his due veneration of them, the Devil has done that upon occasion.

2. He would know how the Devil can be their Friend, and yet owe them a spite, and pay it. Does he read Scripture, and never meet with a Taunt used by Holy Men? or never an ironical, or allusive use of Words? Let him try again, and
till

til he do, I ask him, 1. whether *Quakers* be enemies to all whom they greet not by the name of Friends? I am sure they commonly call me *Neighbour and Friend*. 2. How were the *Pennsylvanians G. K's* Friends? How were the three prophets *H. W's* Friends. And how is *T. C.* my Friend? And how doth Christ call, *Thomas* Friend? How prettily he has gather'd hence, my familiarity with Satan, because I told, *whose Friend he is: Thomas*, who was it that said of Satan, *we are not ignorant of his devices?* And Jesus Christ told whose Father Satan is *John* 8. 33, 44. was he therefore a *Beelzebub* and the Devils Intimate? Sorry Wretch!

3. It pleas'd him that after *I charg'd the Quakers*, I seem'd to clear them: Yes, with all my Heart, when it appears they come up to the Condition I then named. But saying and doing are two things. He adds, *that I censure many for what they never heard of*. Meaning the *Quakers* carriage to *H. W.* The Enormous Action I attribute only the Agents and Abettors, the mad principle that led to it, is what I impute to the Body of *Quakers*; viz. The advancing some unscriptural Spirit or Revelation for a Rule of Practice: Which is clear in swarms of Instances. Did they never hear of this? Then what is it for which they leave all our Communion with abhorrence? Sure they pretend to somewhat peculiar: And what is it but this Light within, or Revelations? of which I gave him some parallel instances, in which he cannot deny the fact: To which *B. C.* and he doth both reply, *the persons were all distracted*. But how does it appear they reputed them so in due time? The truth is, as I told him, when every body cries shame of this or that practice, then and not sooner, they disown the Person. Is this Christian discipline? As to *Paul Hobson* I said not that he was a *Quaker*, but that a *Quaker* came to him, pretending that the Spirit bad him do so: The Instance is pertinent, if this Mans eyes were open, to evince how their Principle exposes them to every Cheat.

As to *W. Pen* (that great Man, of whom *T. C.* says, *'tis beneath him &c.*) what I said is Publick to the World: He does not write nor act so little, but that any observer may know the Man. His province is to commend *Quakerism* by a Courtly Varnish, and to huff every one that presumes to withdraw the Curtain, and see naked *Quakerism* as it is: His name is as little formidable to me as 'tis amiable. And 'tis as much beneath me to engage him: Let him or others palliate what they can, if *Quakerism* is what it was, 'tis a Mystery of Iniquity, the bottom and top whereof is this Proteus

Light

Light within, a pretended seed of God in Man: This is their *Guide, Healer, Regenerator and Saviour*: candid *Quakers* will not require proof of this, and to the cavillous no Man can prove any thing: By adhering to this, they factor for *Deism*, and perhaps scruple not to add to it at present Mr. *Lock's Reasonable Christianity*: Their call'st Opposers they, with the wise *Socinians*, vilifie as *Priest-ridden*, and bias'd by wordly Interest: Both will at times plead for Scripture, and shifting the scene, subvert it. Infidel Turks and Tartars are equall'd to the best Christians; and *Mahomet* begins to be call'd among us an *Honest-hearted Deist*, who in the East restored the belief of the *Unity of God*: If any Churchman contend with these Naturalists for the Mysteries of Christian Faith, all his Sense and Learning is blasted by the name of *Priest-craft*; he's charg'd to support Religion because it supports him in *Wordly Dignity*, and all are Fools that regard him. How *Quakers* harmonize with these, I noted above: But if occasion be, they can both fawn upon the establish'd Church, as see in the late life of *T. Firmin*. For my part, if there were not other Readers, I count, it waste to write unto *Quakers*, or other Scorners: Its not possible to treat them so as to make them own, the Antagonist has any Wit, Sense or Honesty. The reason is plain, we are but fallible Men, and they are not: They are immediately inspired, and we are not. That is, we are more sensible of Humane frailty and sinful defects, and more modest in our pretensions; and yet through the Riches of Free Grace, we are in our measure taught of God by *Jesus Christ*, the great Prophet and Oracle of the Catholic Church; and desire still to be more fully taught of him by his Holy Spirit acting in and with his written Word: We believing in, and walking in this Heavenly Light, shall be Children of everlasting Light, *John 12. 36*. Where *Quakers* Light will lodge them, I cannot tell, but must let them alone till their Iniquity find them out: One has already compared their Whims with those of *Antonia de Borignion*, and others of the Romanists: I shall not be so conclusive. But this I plainly see, as the State of Europe is at this Day tumultuating, and the interest of Religion strangely bandyed therein, so *Quakerism* is upon a ferment; 'tis no fix'd or settled thing, but shifts with the Wind, and watches where to center. I observe one of their late Books professes to own the Scriptures to be the declaratory Word of God, far excelling all their own Books which they use to call the word of God. Nay, they courageously add, that its not possible for any Christian Society

ciety have a more reverend and honourable esteem thereof than Quakers have. No, not possible? 'Tis very mannerly said, and much like themselves. But, 1. How does this appear in their Families and Congregations? 2. Then what is it they have so long vex'd the Nation about? Which of us ever took it to be the *Essential, Eternal Word of God*: Jesus Christ alone is so: The Scriptures of the Old and New Testament are the Authentick, sufficient manifestation of the Mind and Will of God, in what pertains to our Salvation. To yield this at last, after all the dust they raised, is to convict themselves of somewhat like common Barretry: Will it please them to censure and retract what themselves have 1000 times written expressly contrary to their present acknowledgment, and I shall hope, God has given such of them the Spirit of a sounder Mind: But Reformation, not founded in repentance or self-abasing for past errors, is a Flam. If among them there is an Elect People, those the Lord will in his time undeceive by his Holy Spirit of Truth: Which, that it may be the portion of many, is the very hearty Prayer of

The Abused Publisher.

G

POST.

POSTSCRIPT.

SINCE *W. Pen* tells us in his *Key* (or his *Picklock*) that the Doctrine of *Light within* is the peculiar Characteristick of Quakers, and thus states the first perversion of Quakerism, That the Quakers hold that the natural Light in every Mans Conscience is sufficient to save all that follow it; which is indeed our Charge upon them, and no Perversion, tho' that which is Natural they call *Supernatural*. And since *B. C.* undertakes to tell us, p. 77. *what is the Light within*; I subjoin the Remarks of another on his Words.

' *B. C.* saith, We never understood the Light within to
' be Conscience, since Conscience is liable to be corrupted and
' hardened; nor is it natural Reason, for there is an apparent
' pravity come thereupon: But by the Light we understand
' a glorious Beam or Ray proceeding from Christ the Foun-
' tain of Light, displaying it self into our Souls, to enlighten
' our Understandings, and put us in a capacity to distinguish
' between object and object, which *Barclay* calls, *vehiculum Dei*.
' And p. 81. by the *Light within*, we understand not Conscience
' nor natural Reason, but that Light which from the Sun of
' righteousness Jesus Christ, the light of the World, shines
' into the Hearts of the Sons of Men, to give them the know-
' ledge of the Glory of God. Or that Spirit of Truth that
' was promised should convince the World of Sin, and lead
' into all truth. Or that Word nigh in the Heart and Mouth
' to be heard and obeyed. Or that still, small voice that
' saith, This is the way, walk in it, when turning to the right
' hand or to the left. Or that Grace of God that brings
' Salvation, and in order to it teaches to deny Ungodliness and
' Worldly Lusts, and to live soberly in this World. Or lastly
' we mean by it, that great Mystery reserved for the Gentiles,
' which is Christ within, the hope of Glory. *Col. 1. 26, 27.*
' Thus *B. C.* *Ans.* This account leaves us yet ignorant whe-
ther by *Light within*, you mean some one thing, or many
things. If many, as those many expressions import, then
where shall we find you? When we say, you mean this, you
deny,

deny, and say something else. But if you mean one thing, why name so many and different things?

1. Say you, *Light within is not Conscience or natural Reason, but that Light which from the Sun of Righteousness shines into Mens Hearts, &c.* where some words seem borrowed from *Joh. 1. 9.* declaring Christ the true *Light that enlightens every Man, &c.* Now there is, 1. A natural and common Illumination; and that from Christ: he set up the Light of natural Conscience, for he created all things, *v. 3.* 2. There is a Spiritual and Saving Light of Grace from Christ too, *1 Cor. 2. 11, 12, 14.* If by *Light within*, the Quakers mean the former, 'tis still but natural Conscience, and we never deny that Christ so enlightens every Man. If they mean Spiritual Illumination, that also is, 1. More common to many under the Gospel whose Hearts are not renewed; as *Herod* and the foolish Virgins, who knew and did many good things: The Spirit of Christ produceth this common Light by the Ministry of the Word usually: But its not common to all Men, *Eph. 5. 8.* since all hear not the Gospel: Nor is it saving, as may be seen, *1 Cor. 8. 1, 2. — 13. 2.* Or, 2. Saving Illumination: That is, when by the Word, the Spirit of God doth so enlighten the Minds of Gods People, as thereby to convert and change their Hearts, and so bring them by Sanctification to Salvation, *Acts 26. 18.* Nor can the Quakers say with any modesty that this is common to all Men. Wherefore that Light in *John 1. 9.* which all Men have from Christ, cannot be understood of peculiar, saving Illumination.

B. C. says, the *Light within* is that which *shines into the Hearts of Men to give them the Knowledge of the Glory of God.* And the text which here he clips or mangles, seems to be *2 Cor. 4. 6.* *God hath shined in our Hearts to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* Where the *Light* plainly means the Gospel, as *v. 3, 4, 5.* If our Gospel be hid, its hid to the lost, in whom the God of this World hath blinded the Minds of them that believe not, lest the Light of the Glorious Gospel of Christ, who is the image of God, should shine unto them. Where, they that had the Gospel, and did not duly receive it, are call'd, *Blind*, notwithstanding their *Light within*: And how did God shine into any Hearts but by preaching the Gospel, or preaching of Christ, *v. 5.* 'twas that which brought them to the Light of the knowledge of the Glory of God, who is distinctly known by the preaching of Christ, as a Man is distinctly known by his open Face. If then the *Light of the Gospel* be what he calls the

Light within, this very text argues against him, 'tis not within all, nor common to all.

Next he says, the *Light is that Spirit of Truth, that was promised should convince the World of Sin, and lead into all Truth.* That promise is in *John* 16. 8, 13. and its plain sense is, That the Holy Spirit, the Comforter, should, after Christs Ascension, be given first and chiefly to the Apostles, by which gift it should appear to them that Christ was true *Messiah*, and accepted with the Father, since he had Power to send upon them the Holy Ghost according to his promise. *Acts* 1. 4. ——— 2. 33. How can this be the *Quakers Light within*, which is common to all Men? Since the promise and performance is peculiar to Christs believing Followers; and the Apostles themselves at that time had not this *Light within*, till Christ was Glorify'd. *V. 7.* with *John* 7. 29. And true believers only are Temples of the Holy Ghost: He is not given to all Men, *1 Cor.* 3. 16, 17. ——— 6. 15, 19.

Next he says, the *Light is that word nigh in the Heart and Mouth, to be heard and obey'd.* Which words he seems to borrow from *Rom.* 10. 8. There the Apostle is treating of the Righteousness of the Law, and that of Faith, and shewing how they differ. Righteousness by the Law he shews us is impossible now to Sinners, *v. 5.* But says he, *v. 6, 7, 8, 9,* the way of Salvation taught us in the Gospel, and by the Righteousness of Faith, is ready, plain and easy; God requires of us no hard thing, as climbing up to Heaven, or descending to Hell to find it out: It requires not so much the labour of the Hand, as Confession of the Mouth, and belief of the Heart. Is this the *Light within*, that *B. C.* describes in *Paul's* Words? Then if he uses the Words in the Apostles Sense (as an Honest Man should) he must mean the Light of the Gospel; for that's the word that's nigh us, in our Mouth and Heart, and requires of us Confession of the Mouth, and Belief of the Heart: So doth the Apostle explain himself, by adding, *It is the word of Faith which we Preach.* What is that but the Gospel, which teaches us Faith in Christ, and by the Holy Spirit which worketh Faith in Hearts. The Law, or Covenant of Works, knows nothing of this Doctrine of Faith. Now what is this to *B.C.'s* purpose, to prove a saving *Light within*, and common to all?

Next he adds, The *Light is the still, small Voice that saith, This is the way, walk in it, &c.* Like Words we read in *Isa.* 30. 21. where also that Prophet seems chiefly to mean, the Voice of the Word admonishing them of Duty

Duty as there was occasion; the Holy Spirit co-operating therewith, as usually he chuseth to do. The still small Voice then, is the Voice of God's Word sent home by his Spirit, v. 21. being exegetical of what was said, v. 20. *Thy Teachers shall not be removed into corners, but thine eyes shall behold thy Teachers.* If B. C. interprets that still small Voice, so as to exclude the Word, then it seems he must thereby understand, either, 1. The Voice of Conscience: But he told us, p. 77. that is depraved, corrupted, and is not the *Light within*: Or 2. The Voice of God's Spirit, that Anointing which teacheth all things, 1 John 2. 27. i. e. which in the use of Ordinances and outward Means, (such as that Apostle was at that very time using) imprints on the Minds and Hearts of true Believers, all Essential Points of Christianity, necessary to Salvation; such as was the Doctrine he there treats of, against the many Antichrists of that day, that *Jesus of Nazareth was Messiah*, and the Son of Son. Now if 'tis this Anointing he means by the small Voice, this cannot be the *Light within*, common to all, for all receive not the Spirit of Christ, as that Apostle shews, cap. 4. 2, 3, 6. and cap. 6. 19, 20. it's the privilege of true Believers only to have that Anointing, which preserves from damnable Error. And I wish B. C. and all the Quakers would so prove to us, that they have receiv'd that Spirit of Christ, as cap. 5. 18.

Next he says, The *Light within* is that Grace of God which brings salvation, and teacheth to deny all ungodliness, &c. as Tit. 2. 11, 12. If B. C. useth these Words in the Apostles sense, then again his *Light within* is the Gospel, for that is their Grace of God, as being the effect of his Love and Favour, and means of Salvation, teaching to deny all Ungodliness, which appeared to all men, in that it was then preach'd to all sorts of Men in all Nations, to Jews and Gentiles, as Eph. 2. 14. Luke 24. 47.

Lastly he says, The *Light within* is Christ in you, the hope of Glory. Shall we know at last what this Man would say? Christ within, the Gospel of Grace, the Voice of Conscience, and the Spirit of Truth, are all things greatly different, as Christ and the Holy Spirit are two distinct Persons. To tell B. C. that ἐν ὑμῖν in Col. 1. 27. may conveniently be read Christ among you, (i. e. preached among you Gentiles, as 1 Tim. 3. 16.) may be to little purpose: Let us then take this reading, Christ in you, and what will B. C. make of it? Is Christ in every Man?

or

or has every Man a good hope of Glory? *Paul* says no; *Eph. 2. 12. Ye were without Christ, having no hope.* That we may discern how Christ is in every Man, we must consider him, 1. As *God*; and so he is every where present; and that is no privilege peculiar to some, on which to ground their hope of Glory, but is common to all. 2. As *Man*, and so his humane Soul and Body being finite as ours, and now in Heaven, *AAs 1. 11.* cannot be in Men on Earth. But as the Sun is said to be in a Room by its Light and Influences, so when any are partakers of a Godly Nature, and conformed to Christ's Image, and so inclined to live as Christ did, then may we say, Christ is in them, the hope of Glory, *Joh. 15. 4, 5. Joh. 17. 3, 23.* And who dares say, that thus Christ is in every Man? And if not, how is this the *Light within*, common to all?

Page 54. he turns us to *Ezek. 36. 27.* and says, *To this end we have directed the People to the Spirit of God in them.* It seems that also is the *Light within*. The Prophets Words are, *I'll put my Spirit in you, and cause you to walk in my Statutes, &c.* which are a promise of a choice Blessing of the New Covenant; and were it common to all, then would all walk in God's Statutes, and keep his Judgments and do them. Let *B. C.* make it out, that such a Light is in all Men, and all Nations shall bless him. That Spirit which *Ezekiel* speaks of, we own, whether *Quakers* do or no: And we teach, That without that Spirit, we can do nothing spiritually good: By help of the Spirit we mortifie our Sin, *Rom. 8. 13.* and Pray acceptably, *v. 26.* therefore we direct Persons to beg of God to give them his Spirit, as also the Lord doth, *Ezek. 36. 36. Luke 11. 13.* Now, if by *Light within all Men*, they mean this Spirit, it's plain, all have not the Spirit, nor do pray for it: And it's idle to direct People for a Rule, to the Spirit of God in them, when they have not that Spirit.

Upon the whole, after all this Man's descriptions of the *Quakers Light within*, I cannot see what certain thing he means, nor find any fixed sense in his Words, unless he means at last, *Natural Conscience*: And teacheth withal, that we moreover need the help of God's Spirit, rightly to understand every Gospel-truth: If that be all, what needs all his cloud of Words? We never deny'd the Person of the Holy Ghost, nor his Office in Teaching all the Children of the Covenant, *Heb. 8. 10. 11.*
putting

putting a saving Light in their hearts: But this is not common to all, nor would then the Notion of *Light within* be peculiar to *Quakers*, as they pretend. We highly prize, and daily pray for God's Holy Spirit to lead and help us: We are nothing in Religion without him: yet do we not neglect Natural Conscience, nor the Holy Scriptures in their place: But our Conscience, since *Adam's Fall*, is sadly apt to err; therefore we need another Guide to Heaven, and that is God's Spirit in and with the Scriptures. Not the Scriptures without the Spirit, for then we shall not rightly understand and apply them, 1 Cor. 2. 14. nor the Spirit without the Scriptures (as the *Quakers* use to do) for then we may be deluded (as *H. W.'s* Accusers) with a false Spirit, 1 John 4. 1. 2 Cor. 11. 14. both together are our Light and Guide, and what God hath joined together (as he has join'd these in *Isa.* 59. 21.) let no man put asunder.

I conclude with a Passage of that Critical *Quaker W.^r Pen*, p. 140. of his *Christian Quaker*: Where speaking of that Holy Person *Jesus of Nazareth*, (and unfairly making it not he, the Relative to a Person) he says, The Power, Life and Light which inhabited that Holy Person who was born at Bethlehem, was and is chiefly and eminently the Saviour; yet he was instrumentally a Saviour, as prepared for the Work which Christ had then to do in him. See here, the *Light within* is their Christ, and *Jesus of Nazareth* is his chosen Instrument. So then *Jesus of Nazareth* is not their Christ: But that *Jesus*, and nothing else but he, is in Scripture called Christ: The *Quakers Light within* is another Christ: What is it then to them but an Antichrist, as truly as the Old Man at Rome is the Italian Antichrist? And let the World judge whether they Worshipping God in this appearance of *Light within*, (as they phrase it) be not Antichristian Idolaters. But Little Children, keep ye your selves from Idols, 1 John 5. 20, 21.

F I N I S.

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